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THE CHRISTIAN LIFE AND PROGRAM

Traverse Harrison

—	Lyle Bundy, Jr.	1974

THE CHRISTIAN'S LIFE *and* PROGRAM

A series of practical, Scriptural studies designed to aid in development of dependable, vision-filled Christians who know and love the will of Christ and exercise all their Christian privileges

By TRAVERCE HARRISON

Author of

"Recruiting the Bible Class," "Training for Personal Evangelism," "The Personal Worker's Assistant," "Bible Gists for Boys and Girls," "Studies in Christian Stewardship"

CINCINNATI, O.

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A gift to my wife, to whose patient and forbearing devotion, under Providence, is due whatever of faith, hope and love may be discovered in these pages.

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INTRODUCTION

THESE studies consider the questions: What did Christ teach? What is the true standpoint of Christianity? What is a Christian? What is the divine program, purpose and power for every Christian? How shall he regard the Bible and the church? What shall be his relations to God, to his fellow-men, to his home, to his business, to the community where he lives and to the world?

The aim is to present first, what the title implies, a series of practical, Scriptural studies, which shall help every Christian to acquaint himself with the original program of the early church, and to find his place in the local church.

The church must be more than a custodian of tradition, a treasure-house of sacred ritual, a storehouse of Biblical organism, a repository of doctrine. The church must be a living organism, vibrant with the life and purposes of Christ, its founder, and aggressive in carrying on His plan of world-wide salvation. If the church is to accomplish this, it must have no aim but truth, no motive but service, no law but love, and no master but Jesus the Christ.

For what we need to-day is, after all, a passion for the conquest of men's hearts and affections, an

impulse to comfort and rescue. We ought to be ready to devote minds and hearts to the duty of finding out what the Christian life really means. Everything other than this has failed. Here alone may the church arise from her solitary seat of contentment and remove the bandage from her darkened eyes.

To every Christian, then, I say, read the Bible for yourself and make it your own. Unless I am mistaken, if you read with perseverance and resolution, you will discover things in the Bible concerning the Christian life about which you will want to talk to others. That was my situation, and thus it is that you have these studies. I dare say that many who read these pages know more about the Bible than I do, but my task is to get you to see how near He is to all of us if only we will approach Him through the Scriptures. Our God is ever ready to speak through His word to all Christians who are really desirous of living a Christian life.

Then, too, it will not be strange if, although I have tried in the following pages to speak the truth in love, I should give offense to some whom I would not willingly wound. I beg that all who read will consider dispassionately, and not condemn offhand because they lead to conclusions which may not be congenial with certain theories of the church which the reader may have accepted as authority without careful examination.

The analysis found in these successive studies does not attempt to be exhaustive, but certain out-

standing elements have been chosen for consideration. Careful attention is given to the practical application of Christian principles to the perplexing problems of modern life. For there never was a time when the church was faced with a greater need and a greater opportunit

Not, then, in the spirit of controversy, but in the hope that we may find a way out of the difficulties which beset the church in this day, I submit these studies to the judgment of Christian men and women. They now belong to you. Take what helps, pardon the rest, and may you find Jesus the Christ the Head of the church.

CINCINNATI, O. TRAVERCE HARRISON.

I.

THE CHRISTIAN'S NEED OF TRAINING

STUDY IN OUTLINE.

1. Its Vital Importance.
   a. Paul's Statement.
   b. Christian Life Just Beginning.
   c. Facts and Figures.
2. Typical Survey.
   a. Services of Worship.
      (*a*) Emotional Appeals.
      (*b*) Intellectual Appeals.
      (*c*) Activities.
   b. Agencies of Instruction.
      (*a*) Instruction.
      (*b*) Activities.
   c. Prayer-meetings.
   d. Responsibilities and Service.
3. Christ's Program for Every Christian.
   a. What the Program Is.
   b. The Program Illustrated.
4. A Policy Suggested.
   a. Ministers Must Be Trained.
   b. The Minister Must Lead His People.
   c. Democracy.
5. Practical Application.
   a. Will the Program Work?
   b. Not Program, but Power.

SCRIPTURE REFERENCES.

1 Cor. 3: 1-3; Mark 6: 15; Matt. 28: 19, 20; Acts 2; Acts 8: 1.

GOLDEN TEXT.

"Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of

the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world'' (Matt. 28: 19, 20).

SUGGESTED TASK.

Make a special study of Christianity in its ordinary meaning and indicate how this usage is incorrect and unscriptural.

FOR THOUGHT AND DISCUSSION.

Aim: To show that the only way to learn to live the right life—the Christian life—is to live that life, to do its deeds, to offer its service.

REFERENCES FOR SUPPLEMENTARY READING.

1. Wilson, ''The Church We Forget'' (Chap. XVIII.).
2. Moninger, ''The New Testament Church'' (Lesson 6).
3. Kershner, ''Restoration Handbook'' (Part II.).

I.

The Christian's Need of Training

1. Its Vital Importance

a. Paul's Statement. One of the most pathetic statements of the New Testament is Paul's declaration to the Corinthians (1 Cor. 3:1-3) that they were still "babes in Christ," in that they had made so little progress in the Christian life since they accepted Jesus Christ as their personal Saviour. We remember hearing a deacon at one time testify that on looking back ten years he was not conscious of having made any progress in the Christian life. In all humility, realizing how much yet remains for us in Christ, we must confess that such a statement indicates a real failure, for it indicates actual indifference about making progress in the possibilities of the Christian life.

b. Christian Life Just Beginning. There is a feeling prevalent to-day that when an individual has made a public profession of faith in Christ and been received into the membership of the church, we may rest satisfied. But the Christian life should be just beginning its experience of growth and development with this enlistment. There are no victories for the soldier who imagines

that he has nothing more to do after having been recruited. We have Christian associations and clubs, and we have young people's organizations in our churches; but the fact remains that we have not done enough to plan definitely for the training of those who are first beginning the Christian life —this applies to old and young alike. The average church of to-day is falling short of the divine program that is needed in effective Christian living.

c. FACTS AND FIGURES. That the church is not making full use of the energy it already possesses is proven by these startling facts. Fifty of the churches in America, reported in the 1922 Year Book, show 7,602 members. In answer to a questionnaire, the ministers stated that less than one-half of this number were doing anything at all in their church; the figures were: Of 7,602 members, 3,358 "doing some work," 4,244 "doing nothing;" that is, 44 per cent. were in service in some way, while 56 per cent. were entirely idle, receiving no real benefit from the churches. Analyzing the reports further, we discover that the 3,358 reported as active members included 505 singing in the choirs, 494 acting as trustees and ushers, 775 as deacons and deaconesses, and 161 as elders, a total of 1,935 definitely engaged in the administration of the church service and its general business. It is likely that there are some duplications in these reports, one individual holding two or more of these offices. Approximately, then, we may say that the business of the church was being conducted by about 25 per cent. of the membership.

The condition revealed by this report is not exceptional; other churches will show the same on examination. It is not strange that there are so few active Christians in view of the fact that apparently the best we ever expect of the average Christian is that he will sit quietly in the pew, and at least not disgrace the church by any outward acts of immoral character. We will never secure the active services of Christians until the enlistment of the entire Christian, heartily, intelligently and thoroughly, as an active working person, in Christian activities, is held as normal as breathing and eating in daily living.

2. Typical Survey

What actually are we doing for the training and development of "new babes in Christ"? Here and there are churches in which at least some provision has been made for training new converts; but these are so rare as scarcely to change the condition as a whole. What is the average church doing? In how many churches is the religious training of the so-called new church-members by practical methods a deliberate aim of the institution? Very few have even come to acknowledge the wisdom and necessity of the adoption of practical methods of dealing with any of the lives in their care. Actually the churches usually provide:

a. SERVICES OF WORSHIP. Consider our present-day services of worship affording:

(*a*) EMOTIONAL APPEALS. Emotional appeals, through architecture, painting and music, with opportunities for limited vocal self-expression through

hymns, responses, anthems and other parts of the "service."

Note the purpose for which the hymns are sung. In how many hymns can a new Christian join without mental reservations? Does a healthy, vigorous, anxious young convert really desire to "rise in the arms of faith"? If he is conscious of a real work to do in the world, he does not desire "to rise to realms unknown." In too many instances the opening part of the service, such as instrumental and vocal music by the choir or organist, has been regarded largely as having only entertaining functions. In fact, they have been thus used so exclusively as to defeat their own purposes.

(*b*) Intellectual appeals, through sermon or sermonettes, sometimes of an instructional character, but more frequently hortatory, with the deliberate and limited attempt to arouse the emotions. The ministry of teaching through the pulpit is developing, but it is developing slowly.

Men need not so much formal theology, not even formal teaching in the pulpit on social and civic problems; they need practical, Scriptural instruction, through inspiration, deep draughts of the wells of life.

A true teaching ministry is a ministry which deliberately sets before it the purpose of developing the lives of its people in plain, practical Christian living.

(*c*) Activities for a small number of individual members of the church in connection with the

services of worship; as, for example, the duties of ushers, deacons, elders, trustees and other special activities as the type of service may demand. These duties, being commonly performed by the same individuals for years, even to the end of a lifetime, tend to become merely perfunctory and so to lose any possible value to the great mass of the membership.

b. AGENCIES OF INSTRUCTION. Notice particularly the church school, affording:

(*a*) INSTRUCTION. Instruction, usually in organized classes where these groups are required to study International lessons, be that what it may, and where the method of teaching is commonly that of talking by the teacher. It is encouraging to note, however, that a more general provision is being made for adult classes, and that many of these study specially prepared courses that meet the need of the individual Christian.

(*b*) ACTIVITIES. Activities for a few adults, usually in the conduct of the church school, and in teaching its classes. In this way many individuals have learned a great deal more than during all the years they were in the classes.

c. PRAYER-MEETINGS. This gathering, affording opportunity for thorough discussion and expression, may be considered. But bringing the real test to this agency, and still remembering the training value of this gathering, the character development possibilities of prayer and song, of genuine testimony, the confession is unavoidable that the average prayer-meeting does not meet the

needs of a Christian's life. Those who attend do so mainly from a sense of duty. The acid test of the real value of the prayer-meeting is whether it leads men and women to do the things they pray over and talk about.

d. RESPONSIBILITIES AND SERVICE. Just here we find the point of contact for the training of Christian individuals. Here is the place where the minister should begin by putting this test question to the church: Do we provide a piece of worth-while work for every person? Do we help the individual find his place in the church, and do we look to aiding him to do his work well?

Christians need, not so much correct conceptions of life, though they can not do without these, as they need powerful directions to right conduct. The only way to learn to live the right life, the Christian life, is to live that life, to do its deeds, to offer its service.

3. Christ's Program for Every Christian

a. WHAT THE PROGRAM IS. As we study the Lord's program for every Christian, we turn naturally to the words of Christ. And if we analyze them we shall find that witnessing is the main work of the whole church in the whole world throughout the whole age. This is all summed up in the great commission (Mark 16:15; Matt. 28:19, 20).

"Go ye" is a command to every Christian, and "into all the world" certainly includes every Christian's personal world. It takes all the personal worlds of all Christians scattered over all

the earth added together to cover the whole wide world.

"And preach the gospel," if it means anything, must certainly mean to witness for Christ; this defines the central activity of every Christian. That is, witnessing, both by word and by deed, is the individual work of every Christian.

b. THE PROGRAM ILLUSTRATED. The New Testament has given us an illustration of this program actually at work. For the manner in which this program is to be carried out is carefully outlined in the events of the day of Pentecost.

Note that they were not preaching, for there were many of them—the women, for instance, as well as others—who were not called of God to public preaching and teaching. They were witnessing, and they were all witnessing in the midst of a great company of hungry souls.

It will be recalled that later on they that were scattered abroad throughout the regions of Judæa and Samaria went everywhere witnessing "except the apostles" (Acts 8:1). That is, the individual Christians went everywhere, setting things on fire with enthusiasm everywhere they went, while the preachers stayed behind. This early bit of history gives us good evidence that the Lord intended the rank and file of the church to carry on the work of witnessing for Him. This, we believe, is the exact meaning of the great commission, and will add significance to the need of training in the work of a Christian.

4. A Policy Suggested

What constructive policy can be suggested for the churches to follow in the training of individuals, especially for efficiency in Christian work and service?

a. MINISTERS MUST BE TRAINED. First of all, the ministers must be trained as teachers of practical Christian living. The modern college gives many courses in the Bible and in church history; it spends time on homiletics and on pastoral duties, but in only rare instances has it caught sight of that simple, unifying purpose which runs all through the work of the church, and which is the secret of the co-ordination of all studies in the college, that the Christian is engaged in practical Christian living and that all the minister learns in his professional school should be governed by this fact. The Bible, that appears to the average minister as a museum of dried-up data, can be made real and living as it finds contact with life to-day. If our ministers would lead out the lives of individuals, they must be genuine Christian men who first know the fundamental laws of Christian living.

b. THE MINISTER MUST LEAD HIS PEOPLE. Second, the minister must lead his people into Christian living and service. He must make plain to them the part of Christian living and serving in the development of Christian life and in the accomplishment of the work of the church. A new sense of the worth of the church, a new and strong appeal for self-investment in service to humanity, comes to those who clearly see it in this new light

of a definite purpose, a place that fits into the scheme of all our living.

To most people the church is either an accident or an inheritance; its reason for existence is seldom very clear. We will get a new grip on life and a new motive for work when we see that we are really doing something definite, practical, worth while. The work of the church becomes such when we see that it is a work of development of life into the fullness of its possibilities by steadily following the laws of Christian living and serving and giving.

c. DEMOCRACY. We must not leave all the responsibility with the minister. After all, a church is what its individual members are. If the churches and ministers have failed to minister to the lives of individuals and to fulfill their mission, it is because the members of the churches have not given the matter sufficient thought. If the church is to lead its members to the fullness of Christian living and to train them for efficient service, these members will have to get together and carefully consider what such work involves.

5. Practical Application

We have before us now, briefly, the divine program which Christ gave to His disciples.

a. WILL THE PROGRAM WORK? Can this Christ program be given practical application and put into successful operation in the twentieth century?

Absolutely!

Will it meet the complicated conditions and function in the maze of modern life?

Nothing else but this program will do so.

Will it cure the church of her increasing ills, revitalize her message and bring back the drifting masses to her ministry?

This is the only program that can do it!

There is, therefore, but one thing for a Christian to do, and this is to carry out Christ's definite program of work.

b. NOT PROGRAM, BUT POWER. It is not program we lack; it is power. Christ has given us our program for daily living, and it is an insult to attempt to make any other. We have nothing to do but to follow it.

We are not following His program, and this is the reason for our failure. We have not caught the vision from on high, and this is the reason we are not following the program. And we are not willing to go to the cross, and this is the reason we are not possessed by the power from on high.

In the pages that follow we will seek to trace our trouble step by step in the hope of reaching the root of the difficulty, remembering constantly that the realization of a definite, clearly conceived purpose for every Christian will do more to win men and women to the work of the church and to its support than any other single thing.

DISCUSSION QUESTIONS

1. What did Paul declare to the Corinthian Christians?

2. What feeling is prevailing to-day concerning the public profession of faith in Christ?

3. Do you think the average church is falling short of Christ's divine program?

4. Is the church making full use of the energy it already possesses?

5. What per cent. of the church membership is actively engaged in the conducting of its business?

6. What is expected of the average Christian?

7. What are we actually doing for the training and development of new converts?

8. What are the four avenues of service the churches usually provide?

9. How is it possible to defeat the very purpose of the opening part of the service?

10. What do we mean by a true teaching ministry?

11. How may church duties become perfunctory?

12. What may be said against the method of talking by the teacher in Bible classes?

13. Bringing the real test to the average prayer-meeting, does it meet the needs of Christian life?

14. Where do we find the point of contact for the training of individuals?

15. What is the acid test of the real value of prayer-meetings?

16. How is the only way to learn to live the right life?

17. What is the Christ's program for every Christian?

18. What does the term "go ye" include?

19. How do we witness both by word and by deed?

20. Give a New Testament illustration of this program actually at work.

21. What is the suggested policy for the church to follow?

22. Why must the minister be trained as teacher of practical Christian living?

23. Why is it necessary that the minister lead his people into Christian living?

24. Has the church failed in its mission to minister to the lives of individuals?

25. What is the one thing needful for every Christian to do?

II.

THE CHRISTIAN'S BEGINNINGS

STUDY IN OUTLINE.

1. What Is the Church?
   - *a.* The New Testament Meaning.
   - *b.* Jesus Christ the Founder and Foundation.
   - *c.* The Organization Is Simple.
   - *d.* The Purposes of the Church.
     - (*a*) To Develop Christian Character.
     - (*b*) To Bring about Christianized Condition.
2. What Is a Christian?
   - *a.* What It Is Not.
     - (*a*) Believing a Creed.
     - (*b*) Observing Rules.
     - (*c*) Simply Doing Good.
     - (*d*) Emotions.
     - (*e*) Church Membership.
   - *b.* According to the New Testament Standard.
3. Making the Church Efficient.
   - *a.* Christ the Builder.
   - *b.* Christ's Call to a Life-work.
   - *c.* The Place of Organization.
     - (*a*) That It Is a Group of Unrelated and Largely Independent Units.
     - (*b*) That It Is Expressed in the Term "Organism."
4. The Personal Factor.

SCRIPTURE REFERENCES.

Philemon 2; Col. 4: 15; 1 Cor. 1: 12; 1 Thess. 1: 1; 1 Cor. 15: 9; Gal. 1: 13; Matt. 16: 18; John 14: 6; Acts 1: 8; 1 Cor. 3: 11; Acts 2; Mark 12: 28-33; Matt. 16: 18; Eph. 4: 13; 1 Cor. 12: 20-26.

GOLDEN TEXT.

"For other foundation can no may lay than that which is laid, which is Jesus Christ" (1 Cor. 3: 11).

SUGGESTED TASK.

Read as much of the Book of Acts as you can find time for.

FOR THOUGHT AND DISCUSSION.

Aim: To show that the church will be used of God to bless the world as the individual places himself in the front line of service and sacrifice.

REFERENCES FOR SUPPLEMENTARY READING.

1. Creel, "Plea to Restore the Apostolic Church."
2. Errett, "First Principles."
3. Kellems, "Deity of Jesus" (Chap. V.).

II.

The Christian's Beginnings.

1. What Is the Church?

a. The New Testament Meaning. The word "church" in the New Testament is used to denote:

First, the local congregation worshiping in a house (Phil. 4:15; Col. 4:15), or at a certain place, as "the church at Corinth" (1 Cor. 1:1, 2), and "the church of the Thessalonians" (1 Thess. 1:1).

Second, the entire body of Christians throughout the world, or some portions of it (1 Cor. 15:9; Gal. 1:13; Matt. 16:18).

b. Jesus Christ the Founder and Foundation. The church did not begin in a doctrine or a story, it began in a life. Without Christ had lived there would have been no Christian people or church. Christ gave His life for the church. The spiritual life in Christ produced a new people, power and church. He said, "I am the way, the truth," etc. (John 14:6). He told His disciples, "Ye shall be my witnesses . . . unto the uttermost parts of the earth" (Acts 1:8).

Paul said, "For other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11). Here was the entrance to a large

and free Christian life, with its gates flung wide open.

c. THE ORGANIZATION IS SIMPLE. The church was first at one place—Jerusalem. It was here that it was organized, upon the day of Pentecost (Acts 2). It met with tremendous results in a very short time, and the whole Roman Empire was permeated with it.

So far as the simplicity of the early churches is concerned, it is very simply set forth in the New Testament accounts. There was intense zeal for the faith, and extraordinary Christian activities and individual purity of conduct.

d. THE PURPOSES OF THE CHURCH. The church is not an end in itself. It is a divine-human agency for the bringing about of a certain goal in human life. It is concerned not with its own development as an institution, but with the development of persons, the creation of Christian character. The church must be judged by the kind of people it makes. However violently or earnestly preachers may talk to the contrary, the world has never yet discovered a better means of saving individuals for service, and remedying social conditions, than the church of Jesus Christ.

What is the purpose of the church? Without attempting a technical definition, we may say that the church exists:

(*a*) To develop Christian character in individual men and women.

(*b*) To bring about a Christianized condition throughout the world.

Jesus Himself gave the mission of the church in the commandment to love God and to love your neighbor as yourself (Mark 12:28, 33).

This great commandment leads the church straight into its real mission. It means not only worship and prayer, but the culture of the inner life of the individual. It means to single them out so that the church sees not a mass of people, or an organized set of individuals, but George and Grace, John and Mary, and knows them intimately; to see that these, one by one, are instructed and awakened until each makes his own consecration to Christ, and comes to know God each in his own soul—this is the supreme purpose of the church.

2. What Is a Christian?

What does it mean to be a Christian? This question has puzzled many young people, who, because of their inability to answer it, have gone on blindly in the Christian life. A study of the New Testament will answer our question. So great and comprehensive a subject can not be covered in a single definition. But, deducting some reasonable conclusions from what Jesus did say and did not say, we shall come to the heart of the whole question. It seems necessary, first of all, to look at some conceptions of the Christian life which Jesus repudiated.

a. WHAT IT IS NOT. Being Christian is not:

(*a*) Believing a creed. Jesus never put a formal statement of belief in front of men, and shut them out because they could not say "Credo." Jesus chose fishermen as His disciples, and they

found their creed through the channels of a living fellowship with Jesus.

(*b*) Observing rules. This was the error of the scribes and Pharisees of Jesus' time. They thought that if they kept the ceremonial laws perfectly, they would be perfect men. But Jesus told them plainly that it was possible to keep the law of Moses, and at the same time overlook the weightier matters of truth and right living. The heart of the Christian religion does not consist in keeping certain rules and regulations.

(*c*) Simply doing good. Of course, the Christian life does consist in doing good, but this is only the outward manifestation of a living reality within which we must seek. Many young Christians confuse deeds of philanthropy with Christianity, and see only the story of the good Samaritan on the pages of the New Testament. Brotherly love and service are splendid forms of manifesting the Christian spirit, but something else lies back of this benevolence.

(*d*) Emotions. We make a mistake when we consider religion and a certain state of emotions as one and the same thing. We must not place in the realms of feeling all the reality of Christian experience. The glorious experience of entering into the new life with Christ should make us very happy, but the secret of joy is not in the feeling only. It combines feeling, intellect and will.

(*e*) Church membership. We all believe unhesitatingly that every Christian is a member of Christ's church, but the heart of Christianity does

not consist in this external relationship. The final basis of judgment before the throne of God will not be merely church membership. It is a sad fact that many on the church rolls know not Christ, so we can not place the reality of Christianity there.

b. ACCORDING TO THE NEW TESTAMENT STANDARD. A Christian is one who has entered into certain personal relations with Christ, for surely we shall find the very heart of Christianity close to Jesus. "Come unto me;" "Follow me;" "Take my yoke upon you;" "Learn of me." These are the words with which He calls persons to the higher levels of Christian living.

If being a Christian is worth anything, it is worth everything. We can not make too great an effort in order to fully understand what it means to ourselves and to others.

In this chapter we have considered briefly, and opened for further study, this question of vital interest—what is a Christian?

3. Making the Church Efficient

a. CHRIST THE BUILDER. Jesus said, "I will build my church, and the gates of Hades shall not prevail against it" (Matt. 16:18). With great enthusiasm He is building it through all the ages. Each Christian is one part in that great, invisible temple of the Master Builder. Some are in the foundation, out of sight; others are in the wall; but Jesus Christ is the corner-stone. The church grows steadily through the years, for there shall be no limit to the great building of God.

b. CHRIST'S CALL TO A LIFE-WORK. Our acceptance of Christ involves His absolute right of all that we have and are. Therefore, to the true Christian it never occurs that enlistment is for any part of his earthly life, for he belongs to Christ for time and eternity. Our only thought must be going all the way with Jesus in the way that He commands.

When Julius Cæsar planned the conquest of Great Britain, he took his soldiers to the shores of the islands, then ordered the fleet destroyed by burning torches. As the Roman soldiers saw their ships burn to the water's edge and disappear, they knew they could never return to Rome unless they conquered the people of these new lands. It is just such a final decision to give ourselves to Christ, once for all and for everything, that should make our lives.

Hence, every person who enlists for Christ and His church should ask himself at the threshold of the Christian life, "What may I do for Christ with my life so that He may use me in every way in extending His kingdom throughout the earth?"

It is not enough for us to belong to the church and be saved, if the work of Christ is to be accomplished in the earth. The most vital and positive thing in human living is to have Jesus Christ a vivid reality in the daily thinking and living of the individual.

But when we look around us and see what so many churches are seeking as the objective, it is

difficult to believe that they ever had a vision of Christ's high purpose for all of us. Truly, our Saviour intended every life to be developed. Paul states the fact by saying, "Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13). The vision is ever the prerequisite of every Christian to the realization of his ideal.

c. THE PLACE OF ORGANIZATION. From the standpoint of efficiency it is highly important that the correct conception should lie back of all our church organization. There are two views of a local church. The common view is:

(*a*) That it is a group of unrelated and largely independent units, no one connected in any vital way with another, each pursuing its work with an eye single to the advancement of its particular department, regardless of any effect it might have upon another part of the church organization. The conception is the climax of inefficiency.

(*b*) That it is expressed in the term "organism." This is the true view, that organism is a living thing. Paul expresses it to the Corinthian church: "They are many members, but one body . . . and whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it" (1 Cor. 12:20-26).

But there are too many who pay great attention to organization; they are concerned mostly about organizing and promoting, with almost a frenzied mania for machinery. Of course, we can

not think of God's will being done without agents and agencies. Rightful organizations are channels of power.

But nothing is easier than to confuse organization with that which organization is supposed to accomplish. It is the result that must always be kept in mind. Many churches have endless machinery always running, but when the product of all this machinery is sought it is sadly lacking.

The object of a church is not to keep as many wheels turning as possible, nor to put everybody to work just to see them work. The object is, through their work, to bring about definite results in Christian living. The development of Christian character, the spirit of co-operation, the cultivation of Christian personality, is the test of every organization in the church.

d. THE PERSONAL FACTOR. The church is grappling with the biggest task ever presented to the thought of man. Its success or failure reaches to the very root of our entire world structure. In view of its stupendous enterprises, we trust it will not be amiss to lay upon the hearts and consciences of the new members in Christ's church the serious call to a mighty conflict. You are in the church. There is no time now to lament the shortcomings of the days gone by. Our faces are to the future. If the church rises to its magnificent calling, and meets the challenge of this new day, it will be done only because the individuals now in our churches consecrate themselves anew to the supreme task of making this world see Jesus. This

can never be done until more of us direct our energies to the training of individuals in Christian living. The church will be used of God to bless the world as the individual places himself in the front line of service and sacrifice, and lets Jesus Christ lead him against all enemies, from within and without, that oppose Christ and His church.

DISCUSSION QUESTIONS.

1. What does the word "church" in the New Testament denote?
2. How did the church of Christ begin?
3. Who was the founder and foundation?
4. What was the new basis, the new motive, of the church of Christ?
5. What is the purpose of the church?
6. What does it mean to be a Christian?
7. What are some of the conceptions of the Christian life which Jesus repudiated?
8. Did Jesus ever put a formal statement of belief in front of men?
9. What was the great error of the scribes and Pharisees in Jesus' time?
10. What do many young Christians confuse with Christianity?
11. Are religion and emotions one and the same thing?
12. Is every Christian a member of Christ's church?
13. Does the heart of Christianity consist in this external relationship?

14. Where shall we find the very heart of Christianity?

15. What does the acceptance of Christ involve?

16. What important question should every Christian ask himself at the threshold of this Christian life?

17. What is the most positive and vital thing in Christian living?

18. What should be the prerequisite of every Christian to the realization of his ideal?

19. What are the two common views of the local church?

20. How can the church rise to its magnificent calling, and meet the challenge of this new day?

III.

THE CHRISTIAN'S GOD

STUDY IN OUTLINE.

1. WHO IS GOD?
   - *a.* Definition.
   - *b.* How Shall We Think of God?
   - *c.* Wrong Conceptions of God.
   - *d.* Right Conceptions of God.
2. THE CHRISTIAN'S CONCEPTION OF GOD.
   - *a.* God Is Supreme.
   - *b.* God Is Spirit.
   - *c.* God Is Personal.
   - *d.* God Is Good.
3. REALIZING GOD'S REDEEMING LOVE.
   - *a.* God's Plan.
   - *b.* God's Manifestation in the Old Testament.
   - *c.* The Manifestation of God in Christ Jesus.
   - *d.* Manifestation Through the Holy Spirit.
   - *e.* The Threefold Manifestation.
4. THE CHRISTIAN TAKING GOD INTO ACCOUNT.
   - *a.* The Divine Plan.
   - *b.* Stedfast Loyalty.

SCRIPTURE REFERENCES.

John 4: 24; Ps. 8: 1; Matt. 10: 30, 31; John 1: 4; John 3: 15, 36; John 4: 24; Isa. 61: 1; Mark 10: 27; Acts 3: 26; Ex. 20: 2; Matt. 5: 48; John 14: 9; Gen. 1: 26; 2 Cor. 3: 18; Luke 24: 26; Rev. 5: 9-13; Eph. 4: 13; Gen. 5: 24; Gen. 6: 8-22; Gen. 12: 1-4; Isa. 53: 35; Gal. 4: 4; Phil. 2: 10, 11; John 1: 1-14; 2 Cor. 9: 15; John 6: 62; John 14: 16; Acts 1: 8; Acts 13: 2; Acts 2: 38; Gal. 5: 22, 23; Matt. 28: 19; 1 John 1: 3; Matt. 26: 39; John 8: 29.

GOLDEN TEXT.

"God is a Spirit: and they that worship him must worship in spirit and truth" (John 4: 24).

SUGGESTED TASK.

Get a complete concordance and make a special study of the word "God."

FOR THOUGHT AND DISCUSSION.

Aim: To show that true worship of the Almighty, the proper exercise of conduct to our fellow-men and the true conception of Christian living all depend upon the right conceptions of God.

REFERENCES FOR SUPPLEMENTARY READING.

1. Violette, "Soul-winning" (pp. 27, 28).
2. Phillips, "Church of Christ" (p. 131).
3. Lappin, "The Training of the Church."

III.

The Christian's God.

1. Who Is God? There is not one verse in the Bible devoted to an argument concerning the being of God; it is everywhere taken for granted. The inspired writers assume that men have some knowledge of God, and so address them. We all move and live and have our being in a world that presupposes the existence of God. Such a belief is founded in the very constitution of man.

a. Definition. "God is a spirit, infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth." This is the true meaning of the word "God" in the Scriptures (John 4:24).

b. How Shall We Think of God? No question is of more importance than this. When a person says, "I believe in God," he may have in mind an entirely different conception of God from another person who uses the same expression. Upon his conception of God will depend the nature and quality of his religion. For, according to the answer given, men have lived good, true, upright Christian lives or they have steeped themselves in a mere formal religion. First of all, the individual must

have Christian ideas about God. It is the non-Christian ideas about God which keep men from heartily engaging in the service of the Lord Jesus Christ.

c. WRONG CONCEPTIONS OF GOD. Wrong conceptions of God lead Christians far astray. This is the trouble with many church-members to-day. Amidst a splendid civilization many people have lost all real joy in life because of their wrong belief about God. We have not time nor inclination to consider these modern prevalent solutions of our religious problems which contain neither comfort nor help.

d. RIGHT CONCEPTIONS OF GOD. For the true worship of the Almighty, for the exercise of proper conduct to our fellow-men and for the true conception of Christian living, the right conceptions of God are absolutely necessary. Never was there a time when the great Scriptural position in regard to God needed to be more plainly stated than to-day. Let it be said, before we present the Christian's proper conception of God, that, back of all, He is constantly trying to make man understand that He loves and cares for him. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16).

2. The Christian's Conception of God

a. GOD IS SUPREME. The Scriptures are clear in the statement, many times made, that God is the source of all things. He brings all things into being and sustains all by the word of His power. But God is not wholly occupied in con-

ducting the affairs of the universe (Ps. 8:1). He comes to Christians in the attitude of the Supreme Being approaching a spiritual being who is of priceless value. For God is more than a Christian's Creator. He is his Father, Saviour and Friend. Jesus Christ makes this truth very plain. He teaches everywhere the great worth of the life of a Christian, and that God, the Supreme Being, is seeking to come into touch with the life which is so precious in His sight (Matt. 10:30, 31). The hope of the Christian life is bound up in the recognition by every individual of the priceless value of the spiritual life and of the necessity of his coming into harmony with God's plans for him (John 1:4; 3:15, 36).

b. GOD IS SPIRIT. The words of Christ to the Samaritan woman (John 4:24) have reference to the nature of God, and show us how we should think of Him. God is represented in the Bible as a spirit who has intelligence and will; one who thinks, feels and wills (Isa. 61:1; Mark 10:27; Acts 3:26).

c. GOD IS PERSONAL. When we say that God is personal, we mean that He knows Himself as God and directs His own actions. God is the one perfect personality (Ex. 20:2). A Christian's personality exists in an imperfect degree. The personality of God is not "bodily," but belongs to the spirit.

d. GOD IS GOOD. We desire to know and feel that God is not only the supreme personal spirit, but the best being in the universe. Hence God is

pictured to us, in the Bible, as inwardly perfect and outwardly consistent with this perfection.

In Christ Jesus and His life upon the earth we see the goodness of God in its largeness. Jesus says in His Sermon on the Mount, "Ye therefore shall be perfect, as your heavenly Father is perfect" (Matt. 5:48).

In Christ the Christian has the one perfect ideal of moral excellence, and in Him he sees what the goodness of God means (John 14:9).

3. Realizing God's Redeeming Love

a. GOD'S PLAN. From the beginning God's plan has always been the same for men. We see it in His purpose in creation, "Let us make man in our image, after our likeness" (Gen. 1:26). And when that image was blurred by sin, God never lost sight of the destiny which He had always planned for us. To realize this plan for all of us the work of Christ was inaugurated, both the truth brought to us in His life and teaching, and the redemptive work of atoning love accomplished on the cross for us. We are taught by Paul the working out of God's plan in all who have come unto Him in Christ (2 Cor. 3:18).

To realize this plan, man would always have needed God, but with sin's entrance the distinctive feature in His plan is a provision for man's salvation from sin (Luke 24:26).

A glimpse of the consummation of that plan for us is given in Revelation (5:9-13). Paul describes God's plan for us all with those striking words: "Till we all attain unto the unity of the

faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

b. GOD'S MANIFESTATION IN THE OLD TESTAMENT. In the Old Testament we have the manifestation of God as the one living God of all. He was specially known as the God of Israel, preparing that nation for the great part it had in the divine scheme of redemption.

All through the Old Testament history God was eagerly looking for a man who would open his eyes to the light of a divine grace. A few men here and there saw its gleaming and walked in the way of its leading. Enoch caught the vision, and we read in Gen. 5:24 that he "walked with God." Noah also walked with God (Gen. 6:8-22). He was a preacher of righteousness who stood against the world alone in loyal obedience to God and His commandment. Abraham looms large in the world of faith (Gen. 12:1-4). Joseph revealed a very precious experience of the constant presence of God. But Moses was the towering personality in all the history of Israel. Thus we have glimpses of God's love and grace through the years, unfolding in law and promise, in psalms and prophecy, in fellowship with men of faith and obedience, condemning sin, raising up deliverers for His people, pointing forward to His promised Saviour (Isaiah 53 and 35). Isaiah seemed to be conspicuous among the prophets as having the vision of God's redeeming love one day to be fulfilled in the promised Messiah.

c. THE MANIFESTATION OF GOD IN CHRIST JESUS. "When the fulness of time came God sent forth his Son" (Gal. 4:4); "That in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10, 11).

It was necessary that God should be perfectly revealed to men in a human life. It was God the Son who came for this purpose. John tells us in his Gospel of the coming of the Son in this striking statement: "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth" (John 1:14).

Let us realize, beyond question, that it was absolutely necessary for the Word to become flesh. "The Word became flesh." Hence, when it was necessary for men to know the sufficient truth about God's redeeming love, because no mere man could make that truth flesh, Christ came and gave us the fullness of that revelation, in so far as we are able to receive it.

Christ is the revealer of the Father's forgiving love to the sons of men. "Thanks be to God for his unspeakable gift" (2 Cor. 9:15).

d. MANIFESTATION THROUGH THE HOLY SPIRIT. Christ accomplished the work which the Father gave Him to do here in the flesh, and then He returned to "where he was before" (John 6:62). But before returning to His throne Christ said to

His followers: "I will pray the Father, and he shall give you another Comforter, that he may be with you for ever" (John 14:16).

The Holy Spirit, upon whom they were to wait, came in wonderful power on the day of Pentecost (Acts 1:8), thus the beginning of the Christian church. When Paul and Barnabas were ready for their missionary work the Holy Spirit called them to it (Acts 13:2). And the early church felt the presence of that mighty indwelling Holy Spirit. However, this was the manifestation of the Holy Spirit's power peculiar to the apostolic age. It was God's gift to the apostles, and, as they could not give power or sell it, the thing naturally expired with the apostolic age.

But God has promised the gift of the Holy Spirit to every baptized believer of the gospel (Acts 2:38). God's manifestation through the Holy Spirit furnishes power to live the Christian life. "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law" (Gal. 5:22, 23).

e. THE THREEFOLD MANIFESTATION. "Into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). The distinct personality of the Father, Son and Holy Spirit is made plain in the Scriptures. God the Father promises through the prophets to send Christ as Messiah. The Son, Christ Jesus, does His wonderful work on earth for the redemption of man, and, departing, promises the Holy Spirit.

Then came the day of Pentecost, and the Holy Spirit, and the work of Christianizing the world has been going on ever since that time. Every loyal Christian will have for his first thought that his partnership is "with the Father, and with his Son, Jesus Christ" (1 John 1:3).

The Christian's success or failure in life will be counted according as he accomplishes that which God has indicated He intended him to do. He realizes God's will by developing his capacities and possibilities to the fullest extent in laboring together with Him in the realization of His plan for men. His sure reward is an enlarged, enriched, active Christian life.

4. The Christian Taking God into Account

a. THE DIVINE PLAN. Whenever we recognize, and then properly acknowledge, God's ownership of all life, it produces a stewardship that demands for the life a definite plan for growing and for serving. There must of necessity be a plan which includes every phase of the life in its relations with each other phase, then relates all to God. We shall do well to remember that God has made a plan.

His plan is, first of all, to maintain proper relationship to every individual. We are told that "God is love;" therefore, love is the foundation of that relationship. It is a definite obligation because God has revealed to us His plans and then sealed them with certain divine promises. Truly, God has a plan for Himself, as well as for every steward, in His world-saving enterprise.

After God had "created the heaven and the earth, and all that is therein," He set about the wonderful task of working out definite plans for His children. These definite plans and purposes should govern us in all our divine and human relations. The faithful steward, in order to fulfill his obligations, must determine to match God's plan with the one in his own life. He must possess the spirit of our Lord and Master, who said: "Nevertheless, not as I will, but as thou wilt" (Matt. 26:39). As stewards of God we must plan our lives so that at the end of our stewardship we shall have worked out our part in the plan of our God.

b. STEDFAST LOYALTY. When Christ called His disciples to leave all and follow Him, he offered them no dazzling cause, no alluring enterprise to whet their ambition. He offered them Himself. He asked but one condition, which they must meet if they should remain with Him; that condition was personal loyalty to Him. The fact which justified Christ's demand for the loyalty of His disciples was His own loyalty to His Father in heaven, the living God. His disciples soon realized that the loyalty they were to give to Him was to become one with His loyalty to the Father. Hear Jesus as He spake unto them, saying: "And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him" (John 8:29).

Thus we immediately see what is involved in stedfast loyalty to our heavenly Father. Every

loyal Christian should have for his thought the things that God, our Father, wants him to do here during the earthly life.

DISCUSSION QUESTIONS.

1. What is always taken for granted in the Bible?
2. What is the Christian definition of God?
3. What can be said about the wrong answers to "Who is God?"?
4. What can be said about the right answer to "Who is God?"?
5. Give the Christian's conception of God.
6. What more is God than a Christian's Creator?
7. What is meant by the expression, "God is personal"?
8. Where do we see the goodness of God in its largeness?
9. What was God's plan from the beginning?
10. What is taught by Paul about working out God's plan in all?
11. State God's manifestation in the Old Testament.
12. How did God reveal Himself to men?
13. Why was it necessary for the Word to become flesh?
14. What does God's manifestation through the Holy Spirit furnish?
15. What should be the first thought of every Christian?
16. How may a Christian realize God's will?

17. When we properly acknowledge God's ownership of our lives, what does it produce?

18. What is God's twofold plan?

19. What has God planned to maintain?

20. Give the foundation of that relationship.

21. What should govern us in all our divine and human relations?

22. What special obligation rests upon the Christian?

23. What did Christ offer His disciples who were called to follow Him?

24. In what way did Christ justify His demand for loyalty to God?

25. State the Christian reward.

IV.

THE CHRISTIAN'S CHRIST

STUDY IN OUTLINE.

1. WHO IS JESUS CHRIST?
   - *a.* The Coming of Jesus.
   - *b.* His Humanity.
   - *c.* His Divinity.
2. THE KINGDOM OF CHRIST.
   - *a.* Expected.
   - *b.* Proclaimed.
   - *c.* Rules as King.
3. THE LIFE OF CHRIST.
   - *a.* Preparation.
     - (*a*) Birth of Jesus.
     - (*b*) The Family Flees into Egypt.
     - (*c*) In the Temple.
     - (*d*) Baptism of Jesus.
     - (*e*) Jesus Was Tempted.
   - *b.* Period of Obscurity.
     - (*a*) The First Miracle.
     - (*b*) The First Passover.
     - (*c*) The Discourse with Nicodemus.
     - (*d*) The Ministry in Judea.
     - (*e*) The Calling of Andrew, Peter, James and John.
   - *c.* Period of Popularity.
     - (*a*) The New Dispensation.
     - (*b*) The Power of the Kingdom Is Shown by Miracles.
     - (*c*) The Calling and the Training of the Twelve Apostles.
     - (*d*) The characteristics of the kingdom shown by parables.
   - *d.* Period of Opposition.
     - (*a*) The Declaration of Peter.
     - (*b*) Jesus Is Transfigured on Mount Hermon.

(*c*) The Prediction of Jesus of His Sufferings and Death.

(*d*) Passion Week.

e. Period of Triumph.

(*a*) Christ Appeared to Two Disciples.

(*b*) Christ Appeared in Jerusalem to All the Apostles except Thomas.

(*c*) Christ Appeared in Galilee.

(*d*) The Ascension and Jesus' Parting Instructions

4. The Supremacy of Christ.

a. His Words.

b. His Character.

c. His Power.

5. The Christian's Teacher.

a. What Christ Taught.

(*a*) God to Man.

(*b*) Man to Man.

(*c*) Man to Sin.

(*d*) Man to Salvation.

(*e*) Man to Death.

b. Forms of Teachings.

(*a*) Discourse.

(*b*) Parables.

(*c*) Miracles.

(*d*) Examples.

c. How He Taught.

6. Christ the Christian's Exemplar.

a. Christ the Perfect Model.

b. Christ's Rule of Conduct.

c. Overcoming Temptations.

SCRIPTURE REFERENCES.

Luke 2: 7; Matt. 1: 21; John 1: 1; Luke 2: 10, 11; Col. 1: 16, 17; Luke 5: 22-25; 1 Tim. 3: 16; Isa. 9: 6, 7; Matt. 11: 4, 5; Matt. 16: 16, 17; Heb. 13: 8; Luke 2: 1-7; Luke 2: 11; Matt. 2: 1, 2; Matt. 2: 8-23; Luke 2: 42-52; Matt. 3: 13-17; Matt. 4: 1-11; John 2: 1-11; John 2: 13-25; John 3: 1-21; John 3: 22-36; Matt. 4: 18-22; Matthew 5-7; Matthew 8, 9; Matthew 10; Matthew 13; Matt. 16:16; Matt. 17: 1-8; Matt. 16: 21; Matthew 21-27; Mark 11-15; Luke 19: 30

—23: 56; John 12: 12, 19, 42; Mark 16: 12, 13; John 20: 19-23; 1 Cor. 15: 6; Acts 1: 1-9; Luke 24: 50-53; Acts 1: 10, 11; Matt. 28: 18; Matt. 11: 4, 5; Mark 4: 37-41; John 11: 25; Mark 2: 5; John 7: 46; Matt. 6: 9; John 16: 23; Matt. 22: 39; Matt. 5: 44-48; Matt. 18: 7, 8; John 14: 6; John 11: 25, 26; Matthew 5-7; Luke 15: John 10: 38; Acts 1: 8; Phil. 2: 5-11; Col. 1: 13-20; Matt. 28: 18; Matt. 11: 28-30; John 3: 17; 1 Cor. 11: 1; Heb. 12: 2; John 4: 34; Luke 22: 42; Matt. 3: 15; Matt. 4: 1-11.

GOLDEN TEXT.

"And the angel said unto them, Be not afraid; for, behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord" (Luke 2: 10, 11).

SUGGESTED TASK.

Study carefully Chapters XII. and XIII. of Moninger's "Training for Service."

FOR THOUGHT AND DISCUSSION.

Aim: To show that Christ alone is the only perfect Model. And that He is the Christian's only Exemplar.

REFERENCES FOR SUPPLEMENTARY READING.

1. Wilson, "The Christ We Forget."
2. Stout, "Trials and Crucifixion of Christ."
3. Lawson, "Greatest Thoughts about Jesus Christ."

IV.

The Christian's Christ.

1. Who Is Jesus Christ?

a. The Coming of Jesus. The central figure in the Bible is Jesus Christ. He was born in Bethlehem of Judea, and Mary, the mother of Jesus, "brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn" (Luke 2:7). Before His birth His mother was told to call His name "Jesus," because He was to save His people from their sins (Matt. 1:21). But His life did not begin at Bethlehem (John 1:1); He was from eternity. "For behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord" (Luke 2:10, 11).

b. His Humanity. The question, "Who is Christ?" is a matter of paramount importance to the Christian. But, as we might anticipate, very different answers have been given to this question. Some make Christ to be one thing and some another, but all who accept the Bible as the word of God agree that He was a man. Jesus Christ was a real person, having a human body and soul, and

endowed with all the faculties of human nature in its primitive, sinless state. In no other way can we possibly account for the facts concerning His birth, His early education, His baptism and temptation, His public ministry, His crucifixion, burial and resurrection and His ascension to heaven. Therefore, a Christian should, henceforth, regard the question of Christ's complete and perfect humanity as a settled matter.

c. HIS DIVINITY. But Christ was not a mere man, having no existence prior to His virgin birth. The Scriptures clearly teach us that He was God as well as man. "For in him [the Son] were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist" (Col. 1:16, 17). It is also evident from His authority to forgive sins. "But that ye may know that the Son of man hath authority on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God" (Luke 5: 24, 25).

There is no reason, then, to doubt that Christ, who became flesh and dwelt among us, was Himself divine. We should not attempt to be wise on this subject beyond what is written. Let us conclude with Paul that "without controversy great is the

mystery of godliness; he who was manifested in the flesh, justified in the spirit, seen of angels, preached among nations, believed on in the world, received up in glory" (1 Tim. 3:16).

2. The Kingship of Christ

a. EXPECTED. Before Jesus came into the world there was a well-defined expectation of His advent. Over three thousand prophecies and quotations from the Old Testament are cited in the New Testament. One quotation here will be sufficient to show how strong the Messianic hope was and to proclaim the Christ-child as King. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this" (Isa. 9:6, 7).

Christ's coming as King was anticipated; it was not chance that He entered upon His work. He came to found a kingdom upon the love of God: a universal kingdom which was to last forever.

b. PROCLAIMED. When John the Baptist sent two of his disciples to ask Him, "Art thou he that should come?" Jesus answered and said unto them: "Go and tell John the things which ye hear

and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them" (Matt. 11:4, 5).

Christ frequently talks about His kingdom and He claims to be Christ, the Son of the living God (Matt. 16:16, 17).

c. RULES AS KING. Christ appeared to the early Christians as the rising power. His kingdom spread rapidly and the Roman Empire was compelled to take official notice of it. Storm after storm of persecution swept over this kingdom of faith in Christ, but still it remained and grew greater and greater, until it conquered the whole empire.

The kingdom of Christ has left indelible marks upon the history of all times. Empires and kingdoms have risen and fallen, but Christ is reigning yet—"the same yesterday and to-day, yea, and for ever" (Heb. 13:8). This religion of Christ is universal; not for a time, but for eternity; not for one people, but for all nations. It is superior to all, for allegiance to Christ is to the Christian above that of any earthly king or ruler.

3. The Life of Christ

The historic account of Christ's life is contained in the four Gospels: Matthew, Mark, Luke and John. His life is divided into five periods.

a. PREPARATION. From Christ's birth to the beginning of His ministry this is familiarly called the period of preparation. Some of the most important events were:

(*a*) Jesus was born in Bethlehem of Judea (Luke 2:1-7). The shepherds heard the wonderful song of the angels and hastened to do homage to the wonderful Child (Luke 2:11). The Wise-men came from the East, bringing gifts and saying, "Where is he that is born King of the Jews?" (Matt. 2:1, 2).

(*b*) The family flees to Egypt. On account of the hostility of Herod, Christ was taken by the direction of Jehovah into Egypt, but soon returns and takes up His abode at Nazareth (Matt. 2: 8-23).

(*c*) In the temple. Having gone up to Jerusalem with His parents, Jesus was found in the temple talking with the doctors of law, "both hearing them and asking them questions" (Luke 2:42-52).

(*d*) Jesus came to be baptized of John in the Jordan (Matt. 3:13-17).

(*e*) Jesus was tempted. Following the baptism, Jesus was led into the wilderness to be tempted (Matt. 4:1-11).

b. PERIOD OF OBSCURITY. Christ spent the first year of His ministry in an appeal to the Jewish people to receive Him as the Christ, the Son of God. This period includes:

(*a*) The first miracle in Cana of Galilee, where the water was turned into wine (John 2:1-11).

(*b*) The first Passover, and the cleansing of the temple in Jerusalem (John 2:13-25).

(*c*) The discourse with Nicodemus. Christ's first discourse was with Nicodemus (John 3:1-21).

(*d*) The ministry in Judea and departing for Galilee (John 3:22-36).

(*e*) Finally the call of Andrew, Peter, James and John (Matt. 4:18-22).

c. PERIOD OF POPULARITY. This year of Jesus' ministry He spent in Galilee. During this time He set forth the nature of His kingdom. The great events are:

(*a*) The setting forth of the new dispensation and the contrast with the old in the Sermon on the Mount (Matthew 5, 6, 7).

(*b*) The power of the kingdom is shown by miracles (Matthew 8, 9).

(*c*) The calling and the training of the twelve apostles for their work (Matthew 10).

(*d*) The characteristics of the kingdom shown by parables (Matthew 13).

d. PERIOD OF OPPOSITION. During this period the Jews set themselves to oppose Jesus because they could not understand the nature of His kingdom. Many mighty works were done this year, but everything betokened that the end was near at hand. The leading events are:

(*a*) The declaration of Peter, "Thou art the Christ, the Son of the living God" (Matt. 16:16).

(*b*) Jesus is transfigured on Mount Hermon (Matt. 17:1-8).

(*c*) The prediction of Jesus, His suffering and death (Matt. 16:21).

(*d*) The Passion week, that which took place from the riding in triumph into Jerusalem until the crucifixion. The leading events during the

Passion week are: Sunday, the triumphal entrance into Jerusalem; Monday, the cleansing of the temple; Tuesday, public teaching in Jerusalem; Wednesday, Mary's anointing at Bethany; Thursday, the last Supper and the agony in Gethsemane; Friday, the trial and crucifixion of Jesus (Matthew 21—27; Mark 11—15; Luke 19:30—23:56; John 12:12—19:42).

e. PERIOD OF TRIUMPH. Jesus died upon the cross and rose again from the dead. This great event changed the whole history of the world and works a new epoch in the life of the individual on earth. As we continue our study we shall see more clearly its immense significance. During this period the most important events are:

(*a*) Christ appeared to two disciples while on the way to Emmaus (Mark 16:12, 13).

(*b*) Christ appeared in Jerusalem to all the apostles except Thomas (John 20:19-23).

(*c*) Paul tells us that Christ appeared in Galilee to over five hundred (1 Cor. 15:6).

(*d*) The ascension and Jesus' parting instructions (Acts 1:1-9; Luke 24:50-53). Let us also keep in mind that there is also a promise that He will come again (Acts 1:10, 11).

4. The Supremacy of Christ

a. HIS WORDS. Carefully the words of Christ have been transmitted to us. They were too precious to be lost. His words have been the wonder of the world. Age has not diminished their force. Familiarity has not spoiled their freshness. Life, since they were spoken, has grown richer

and more varied, but it has not outgrown their wisdom.

His words of life shine as peerless as ever, the simplest, wisest words ever spoken by man to men.

So true are they, so reasonable, so fitted to make life worth while, that every Christian should refuse to part with the truth and instruction of Jesus.

b. HIS CHARACTER. Christ to-day stands as a perfect character, unconvicted of sin, spotless and stainless. His life was all that a life should be, when judged by the highest standards. We know of no better way than to live with Him, and to live like Him, and to submit ourselves wholly to His influence and to His ideals.

c. HIS POWER. In Christ's last instructions to His disciples He declared, "All authority hath been given unto me in heaven and on earth" (Matt. 28:18). Jesus did many mighty works (Matt. 11:4, 5). He had power over disease: His cures were instantaneous with a word or a touch. He had power over nature: He rebuked a storm on Galilee, and there was a great calm (Mark 4:37-41). He had power to raise the dead: He called back Lazarus to life (John 11:25). He had power to forgive sins: He said to the man sick of the palsy, "Son, thy sins are forgiven" (Mark 2:5).

All this power was used, not for Himself, but for others. Surely there was the divine Son of God. To the individual to-day the chief power and work of the Christ is that of Saviour. He is our Redeemer.

5. The Christian's Teacher

With Jesus Christ, the great Teacher, a new era dawned for the world with new principles, ideas and teachings for humanity. His teachings touched every department of human life, and when they are accepted and followed by Christians they show their marvelous transforming power.

a. WHAT CHRIST TAUGHT. There can be no more important study to the Christian than what Jesus taught and accomplished while upon the earth. "Never man so spake" (John 7:46). Christ's teachings follow the right relation of:

(*a*) God to man. Jesus proclaimed the Fatherhood of God when He taught His disciples to pray: "Our Father who art in heaven" (Matt. 6:9). Here is the Christian conception of God. Through Christ the Christian comes into personal relation with God as the Father (John 16:23).

(*b*) Man to man. With the truth as taught by Christ of the "Fatherhood of God," came also the great truth of the "brotherhood of man." Christ taught: "Thou shalt love thy neighbor as thyself" (Matt. 22:39). We are naturally inclined to do good to those who treat us well and whose help we need; but Christ, in teaching His new law, said: "Love your enemies" (Matt. 5:44-48). It is only through this love of the Christian for his fellow-man, no matter what the class or condition, that right relations between men can ever be established.

(*c*) Man to sin. Christ used forcible language in regard to sin (Matt. 18:7, 8). He declared

that man's relation to sin should be uncompromising.

(*d*) Man to salvation. The special mission of Christ was to place man in the right relation of salvation from his sins and to show himself the Saviour of men. He said: "I am the way, the truth, and the life" (John 14:6).

(*e*) Man to death. Christ declares that we need have no fear of death if we trust in Him. He said: "Whosoever liveth and believeth in me shall never die" (John 11:25, 26).

b. FORMS OF TEACHING. In placing these truths before the people Christ used many forms of teaching. They are as follows:

(*a*) Discourse. The Sermon on the Mount is one of the best examples. Here He taught plainly (Matthew 5—7).

(*b*) Parables. Christ spoke in parables to carry the truth to the hearts of His hearers. Each parable had some great central truth. As an example, the law of Christian life, such as "the lost coin," "the lost sheep" and "the lost boy" (Luke 15).

(*c*) Miracles. Christ used miracles as an evidence of His divine mission (John 10:38).

(*d*) Examples. The teaching by example of living and dying is recorded in Acts and Epistles (Acts 1:8; Phil. 2:5-11; Col. 1:13-20).

c. HOW HE TAUGHT. Jesus did not quote others, but said, "I say unto you." He declared that "all authority hath been given me in heaven and on earth" (Matt. 28:18). Christ is the Christian source of authority to-day.

People of all classes followed Him into desert places to hear the gracious words that fell from His lips (Matt. 11:28-30; John 3:17). He taught them with persuasiveness and love.

6. Christ the Christian's Exemplar

One of the chief reasons why Jesus became flesh and dwelt among us was to show the Christian by His own example how he should walk and please God.

a. CHRIST THE PERFECT MODEL. Christ alone is the only perfect model. He alone is worthy of such a place in the Christian's affections. True, there are many examples of moral greatness and goodness. Abraham and Isaac, and Moses and David, and John the Baptist and Peter and Paul, and a host of other Bible characters, all are worthy in some respect of our imitation. But they were all transgressors of the divine law. Christ is the only one who was tempted in all respects as we are, and yet without sin. He is the Christian's only exemplar. Paul tells the Corinthian Christians to be followers of Christ (1 Cor. 11:1). And in like manner he tells the Hebrew Christians to look constantly to Jesus while running the Christian race (Heb. 12:2).

b. CHRIST'S RULE OF CONDUCT. The importance of Paul's admonitions will be best understood by considering for a moment Christ's rule of conduct.

First of all, Christ made the will of His Father His supreme rule of conduct. "My meat," said Christ, "is to do the will of him that sent me, and to accomplish his work" (John 4:34). Even

during the last moments of His life, His prayer still was: "Not my will, but thine, be done" (Luke 22:42).

Who can estimate the success and the benefits that would at once come to the church and to the individual if all Christians would strictly follow the example of Christ in this one particular?

If all, for instance, who are now following the popular preacher, or the worldly church-member seeking pleasure, or who are led away by the promptings of their own lusts, passions and appetites, would simply ask, as did Paul, "Lord, what wilt thou have me to do?" how very soon would the church be purified and at work accomplishing the task given her to do.

But, in order to understand Christ's exactness in doing the will of His Father, let us be more particular and consider the facts of His baptism. John the Baptist was sent to baptize the people for the remission of sin. But Christ was not a sinner. He could have justly declined being baptized. But no, He knew the influence and power of example, and that God was about to set Him forth as the Christian's exemplar in all attempts to serve Him. So that, when John hesitates to baptize Him, Jesus simply replies, "Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him" (Matt. 3:15).

Every Christian should consider well the full import and meaning of these simple words of Christ. They should be written in his heart. And whenever he feels inclined to neglect any duty,

however trivial, remember and apply these words of our Redeemer: "It becometh us to fulfil all righteousness." This one rule, properly applied by every Christian, would soon free the church from stagnation and evil, and make the world a temple of Christ's love.

c. OVERCOMING TEMPTATIONS. In every case Christ's mode of resisting evil was simply this: "It is written." When the devil came to Him and said, "If thou be the Son of God, command that these stones be made bread," Jesus simply replied, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:1-11). Under all conditions Christ attached highest authority to the written word of God.

The church to-day would be happy and active if all Christians would receive the Bible as the word of God, and follow Christ's example. Then let every individual who has accepted Christ exalt the Holy Scriptures, as the rule of faith and practice, above his own weak reason.

d. PERSONAL CONSECRATION. Whatever Christ had was at the disposal of His Father. He kept nothing back. He gave His entire personal consecration to God. Even His own life was finally sacrificed for the glory of God and the good of humanity.

Every one who professes to be a disciple of Christ should really become His follower in this respect. Suppose now that all Christians would acknowledge that they are not their own, and that

they should no longer live for themselves, what effect would this have on their own lives, and on the welfare and interests of the church? Is it not evident that very soon the churches would all fill their pews, and that new life would quicken our entire church membership?

To-day in many places the church is famishing, and the membership is actually perishing, for want of that vision which Christ has enabled us to have if we would. When every Christian has a heart much like our Christ's, and his life corresponds in all possible respects with His life, then indeed will the church be made glad, and Christian activities will flourish and blossom as the rose.

DISCUSSION QUESTIONS.

1. Name the central figure in the Bible.
2. Was Jesus Christ a real person?
3. What do the Scriptures teach concerning His divinity?
4. Was Christ's coming a mere chance?
5. How was He proclaimed?
6. Where do we find the historic account of Christ's life?
7. Name the five periods in Jesus' life.
8. What are the important events from Christ's birth to the beginning of His ministry?
9. Name the important events during the first year of His ministry.
10. What are the great events during His ministry in Galilee?

11. State the leading events during the period of opposition.

12. What took place during the Passion week?

13. What were the most important events from His death upon the cross to His ascension?

14. What are some of the great truths Christ taught?

15. Name some of Christ's forms of teaching.

16. What is the necessity of having a correct Christian example?

17. What was Christ's rule of conduct?

18. What benefits would come to the church if all Christians would follow the example of Christ?

19. What words of Christ should especially be written in every Christian's heart?

20. What was Christ's mode of overcoming temptation?

21. When will Christian activities flourish and blossom as the rose?

V.

THE CHRISTIAN'S BOOK

STUDY IN OUTLINE.

1. What Is the Bible?
   - *a.* Bible.
   - *b.* Testament.
   - *c.* Scriptures.
   - *d.* "Oracles of God."
2. Rightly Dividing the Word.
   - *a.* The Title-page.
   - *b.* What We Learn from the Old Testament.
   - *c.* What We Learn from the New Testament.
   - *d.* The Divisions of the New Testament.
     - (*a*) Biography.
     - (*b*) History.
     - (*c*) Epistles.
     - (*d*) Prophecy.
   - *e.* The Law and the Gospel.
3. Teaching Values of the New Testament.
   - *a.* The Four Gospels.
   - *b.* Acts of the Apostles.
   - *c.* The Epistles.
   - *d.* Revelation.
   - *e.* Summing It Up.
4. Why the Christian Must Study the Bible.
   - *a.* The One Great Inspired Book from God.
   - *b.* The Final Authority in the Christian Religion.
   - *c.* Reveals the Way of Salvation.
   - *d.* Any Departure from Its Teaching Is Dangerous.
   - *e.* Supplies Daily Food.
   - *f.* The Infallible Guide-book of Life.
5. How to Use Your Bible.
   - *a.* Some Good Equipment.
     - (*a*) Get a Good, Well-bound, Clear-type Bible.

(*b*) Get Some Good Aids.
(*c*) Use Pencil and Paper.
b. Presuppositions.
(*a*) Set Apart a Special Time for Study.
(*b*) Begin with a Right Spirit.
c. Study the Bible by Books.
d. Study the Bible Biographically.
e. Use the Bible as a Book of Devotions.
6. Value of Continued Bible Study.
a. The Present Need.
b. Results.

SCRIPTURE REFERENCES.

Matt. 21: 42; John 5: 39; Heb. 5: 12; Acts 7: 38; Matt. 17: 5.

GOLDEN TEXT.

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (2 Tim. 2: 15).

SUGGESTED TASK.

Learn the names of the books in the New Testament.

FOR THOUGHT AND DISCUSSION.

Aim: To show that all of our present divisions and strifes have come from taking liberty with God's word, and that all divisions will disappear when we let God say what He wants to say.

REFERENCES FOR SUPPLEMENTARY READING.

1. Moninger, "Training for Service" (Lessons 4, 5).
2. Thornton, "Thirteen Lessons on the Bible."
3. Shook, "The Gist of the Bible."

V.

The Christian's Book

1. What Is the Bible?

What is the Bible? How shall I regard it? These questions, and many like them, come to the mind of the Christian when he begins to study the Bible. It is only possible in this study of a great subject to indicate briefly some of the answers.

a. Bible. Bible is the Greek word *biblion,* which means book. Used as a title, it means "the book," so called because of its par excellence.

b. Testament. The word "testament" is derived from the Latin word *testamentum,* which means covenant or will. The title "testament" came into use during the time when the Latin Bible was the most read in Europe.

c. Scriptures. The word "scriptures" means writings. The title "Scriptures" is a New Testament title for the books of the Bible (Matt. 21:42; John 5:39).

d. "Oracles of God." "Oracles" means utterances of God, and these books were so called because they contained utterances of God through inspired men. It is, therefore, proper to speak of the Bible as the oracles of God (Heb. 5:12; Acts 7:38).

2. Rightly Dividing the Bible

a. THE TITLE-PAGE. The great division of the Bible is found on its title-page, which reads: "The Holy Bible, Containing the Old and New Testaments." Though not given by inspiration, it is correct.

b. WHAT WE LEARN FROM THE OLD TESTAMENT. The Old Testament contains that which was spoken in ancient times unto the fathers. It is principally a book of history, and shows how God selected His people, through whom, in the fullness of time, He sent His only begotten Son to redeem the world.

c. WHAT WE LEARN FROM THE NEW TESTAMENT. The New Testament contains that which was spoken in the last days unto us. It covers the first century following the birth of Christ. That we may study the New Testament profitably, we must have a clear understanding of the nature and design of these books.

d. THE DIVISIONS OF THE NEW TESTAMENT. The New Testament is commonly divided into four parts, as follows:

(*a*) Biography. The books of biography are called the Gospels. They are Matthew, Mark, Luke and John. They are similar in their nature, and were written to produce the conviction that Jesus is the Christ, the Son of God, and that those so convinced "might have life through his name."

(*b*) History. The Book of Acts is the one book of history, and was written by Luke. It gives the beginnings of the church, and tells how men and

women were brought to Christ in New Testament times.

(*c*) Epistles. The Epistles were addressed to individuals and churches, and designed to furnish instructions to all people on how to live as Christians. The Epistles are: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude. The first fourteen were written by Paul, except Hebrews, whose authorship is uncertain. The last seven letters were written by those whose names they bear.

(*d*) Prophecy. The last division of the New Testament is the Book of Revelation. It sets forth in the main the destiny of the church. This book is called the "Apocalypse," and was written by the apostle John.

e. THE LAW AND THE GOSPEL. The Old Testament contains the law, which was given by Moses, but the New Testament contains the gospel, which came by Jesus Christ.

The old law ceased to be in force in the year 33, on the day of the Passover, at the ninth hour, being nailed to the cross. The new gospel was proclaimed the same year, on the day of Pentecost, at the third hour, by the disciples of Jesus Christ in Jerusalem.

The law was for the Jews, the gospel is for all nations. We are not under the old dispensation, but the new; we are not Jews, but Christians, and

as Christians our supreme authority is the Christ of the New Testament.

3. Teaching Values of the New Testament

The Christian must not put all of the books of the Bible on an artificial plane of equality. Though the Bible is one body, throbbing throughout with divine life, yet its books have different values and uses.

The Christian's point of view in reading the Bible is not primarily that of going to the Bible for authoritative information. He should also view the Bible as a source of unfailing inspiration and of moral power and Christian training. As the New Testament contains the material necessary to assist in the Christian's life and program, let us consider briefly the teaching value of its different parts.

a. THE FOUR GOSPELS. As has just been emphasized, the pre-eminent service of the Gospels is that they reveal Jesus Christ to us. The supreme task of all Christian teaching is to bring Him near as a living person; to acquaint the Christian with His character and His teaching; to show Him as a friend, helper and Saviour. By carefully studying the Gospels we can make Jesus Christ a living and speaking being, who will compel our admiration and adoration. They will summon us to the realization of our highest ideals and aspiration in Him.

b. ACTS OF THE APOSTLES. The record of the triumphal progress of Christianity, in the Acts of the Apostles, gives assurance of the power of men,

through Christ, to overcome all obstacles and to triumph against all foes. An intimate understanding of the conflicts in which it was necessary for Christians to engage in order to get a foothold, of how the church gradually developed, is absolutely necessary to intelligent and consistent church membership.

c. THE EPISTLES. The Epistles of Paul were written to Christians. Three principal elements stand out prominently; viz., teachings, exhortations pertaining to conduct, and personal messages. Each Epistle has a distinctive contribution to make to the Christian living. They set forth in a remarkable way the hideous, blighting, soul-destroying qualities of common sin in the Christian's life.

d. REVELATION. Little of value can be accomplished by any attempt on the part of the Christian to interpret in full the Book of Revelation. To Christians, however, in trouble or distress, overburdened or careworn, the book will be a message of assurance and comfort.

e. SUMMING IT UP. If any man is in search of the evidences of the Messiahship and divine Sonship of Jesus, he should go to Matthew, Mark, Luke and John. If he wishes to know what to do to become a Christian, and what were the constitution and discipline of the church of Christ, he should go to the Acts of the Apostles. If he desires to be more fully instructed in the way of righteousness and Christian living, he should go to the Epistles. If he would seek to understand the symbolic visions of John, let him go to the Book of Revelation.

The Christian should accept nothing else as authoritative but the Bible. He should ask for nothing more, or be satisfied with nothing less. Great confusion has arisen from the failure of Christians to take God's Bible simply, and rightly divide it, and give to every man his portion. We are under Christ, and in the language of "our Father" in heaven: "This is my beloved Son, hear ye him" (Matt. 17:5).

4. Why the Christian Must Study the Bible

The Bible will continue to be, what it has always been, the guide-book of life for the Christian. Occasional courses of instruction may be used, but they will not displace the Bible. There are many reasons why the Christian should study and use his Bible. The following will be sufficient for our purpose:

a. THE ONE GREAT INSPIRED BOOK FROM GOD. The Bible purports to be a book from God, speaks everywhere with divine authority, and demands our submission. How can the Christian settle the many conflicting opinions of life unless he goes to the "Book of books"?

b. FINAL AUTHORITY IN THE CHRISTIAN RELIGION. The greatest need of the church to-day is to recognize the word of God as the final authority in the Christian religion. Only by careful study of the Bible can we free humanity from modern superstitions and the false doctrines taught in the name of Christianity.

Among the many conflicting sources of authority why not go for oneself to the great foun-

tain-head? It is the people's book. Any one may study it.

c. REVEALS THE WAY OF SALVATION. The way of salvation is here, and only here, clearly and fully shown. What is salvation, and how obtained, and the security and privileges of the Christian, are here revealed.

d. ANY DEPARTURE FROM ITS TEACHINGS IS DANGEROUS. Even the slightest departure from the word of God is dangerous. History shows that when people once depart from the teachings of the Bible, they continue to drift further away. Nearly all of our present divisions and strifes have come from taking liberty with God's word. And all the divisions would disappear if we would only let God say what He wants to say. The Christian should always remember that he has no right to add to or take from the teachings of God's word.

e. SUPPLIES DAILY FOOD. The Bible should be the Christian's daily food. A child, to grow in size and strength, must have good food, and plenty of it. The child that finds no pleasure in his meals needs medicine, or exercise, more than food. So the Christian must feed plentifully upon the word of God; but if he does not find the Bible sweet to the taste, he should look for the cause of his trouble.

Let us all be Bible-loving, Bible-reading Christians. If the Christian is weak, the Bible will make him strong; if he is ignorant, the Bible will build him up in the truth; if assailed by doubts, the Bible will dispel them as the mist of the

morning melts away before the glowing sun. Take time to read and use the Bible.

f. THE INFALLIBLE GUIDE-BOOK OF LIFE. The Bible is the guide-book to govern every Christian. It is the business man's best adviser, the housewife's best guide, the Christian's best directory, and the young man's best companion. The Bible is the regulator of all worthy standards, the answer to the deepest human heart hungerings. It should fill the mind of every Christian, rule his heart and guide his feet. He should read it slowly, carefully and prayerfully; not simply because he has been commanded to "study to show" himself "approved unto God," but because it is a mine of wealth, and the only guide-book in Christian living. It involves the highest responsibility, and will reward the greatest labor.

5. How to Use Your Bible

The proper use of the Bible is absolutely necessary to the development of the Christian life. The necessity of the daily study of the Scriptures as a means of spiritual nourishment and culture is the more apparent when we consider the fact that a great part of our Christian life is made up of activities. The nourishment of the Scriptures is as necessary to the spiritual life as that of food to the body.

For Christian workers there could be no more important questions than how to study the Bible. "For the word of God is quick and powerful." In view of this fact we call attention to a few suggestions in how to study the Bible.

a. SOME GOOD EQUIPMENT. It is of great assistance to fruitful Christian living and Bible study to have a few good aids in the way of equipment. We venture the following suggestions:

b. GET A GOOD, WELL-BOUND, CLEAR-TYPE BIBLE. First in importance is the right sort of copy of the Bible itself. Do not get a cheap Bible. Some essentials of a good Bible are: An approved text, in clear type, on fine quality of thin paper, with wide margins, strongly bound in durable leather. We recommend the Standard edition of the American Revised Version.

c. GET SOME GOOD AIDS. Next to the Bible is a good Bible dictionary. Almost as necessary as a dictionary is a commentary. If you propose to continue the study of the Bible, you will want a concordance, and books on such subjects as prophecy, Old Testament history, the life of Christ, the teachings of Paul and the historical geography of the Holy Land.

d. USE PENCIL AND PAPER. Make notes to impress teachings upon the memory, and to preserve the thoughts that come to you.

e. PRESUPPOSITIONS. Mere Bible reading is not Bible study. The memorizing of Bible verses is not real Bible study. It is also possible for Christians to learn every pertinent fact about the Bible without coming either to know or to appreciate the value of its life-giving teachings. There are certain presuppositions of fruitful study.

(*a*) SET APART A SPECIAL TIME FOR STUDY. Unless you do this, and keep it sacredly, you will

find other things taking the time, and much that has been learned will be lost.

(*b*) BEGIN WITH A RIGHT SPIRIT. First of all it is necessary that you approach the study of the Bible in the right spirit. A light, frivolous spirit is incapable of appreciating the heights and depths of the supreme truths contained in the Bible.

(*c*) STUDY THE BIBLE BY BOOKS. The most valuable method of Bible study is a study of separate books. Each writer has his own individuality. Each book is a unit; any verse or paragraph can best be understood in the light of the whole book. To really master a book it should be read several times before passing on to a second book.

(*d*) STUDY THE BIBLE BIOGRAPHICALLY. The Old Testament history is grouped around sixteen major and forty-eight minor characters. The Gospels are hinged around the Master's life. The entire Book of Acts may be centered around the three men—Peter, Philip and Paul. This method of study will yield results of the largest value, and make its facts more easily remembered.

(*e*) USE THE BIBLE AS A BOOK OF DEVOTION. In addition to the study of the Bible by the methods that have been mentioned, the Bible ought to be regularly read and studied as a book of devotion.

In this reading of the Bible in quiet, meditative moments, in the attitude of waiting upon God, there will come spiritual inspiration, the satisfaction of heart needs, and guidance in the duties of every day. Let us form the habit of regular, systematic, persistent Bible study.

6. Value of Continued Bible Study

a. THE PRESENT NEED. The great need of Christians, at this time, is a more general, thorough and systematic course of Bible training. By this I do not mean that we need more preaching and exhortation. Both of these are necessary, but neither of them will supply the want of Bible training. It is one thing to impart knowledge to the mind of a Christian, and quite another to so train, develop and discipline his mind that he may be fully qualified to receive, appropriate and use the knowledge imparted.

b. RESULTS. The mind of the Christian must then be trained and thoroughly molded in the Living Oracles. He must not exclude all other books and sources of information, but he must regard them as all subordinate to the Bible. The Holy Bible has too long been on the shelf as a mere ornament or book of reference. The Christian to-day must take it down from its neglected position; he must wipe away from it the accumulated dust of ignorance. Every Christian should see that the Bible is substituted for the Sunday-school quarterlies, and every other form of literature in the church and Bible school; for all human systems in the modern theological seminary; and in every school, academy, college and university make it a subject of profound study. Only by careful Bible study can we free humanity from false doctrines taught in the name of Christianity.

Let this method of instruction be generally adopted in Bible schools and every department of

education; let the minds and hearts of all Christians be thoroughly grounded in the word of God —and very soon the church will consecrate herself, in body, soul and spirit, to the service of the Lord.

DISCUSSION QUESTIONS.

1. What is the Bible?
2. How should the Christian regard it?
3. What does the name "Bible" mean?
4. What is the meaning of the word "testament"?
5. Give the origin and use of the title "oracles."
6. What are the great divisions of the Bible?
7. What are the divisions of the New Testament?
8. What are the teaching values of the parts of the New Testament?
9. State the purpose of the Gospels.
10. Of what does the Book of Acts tell?
11. To whom was the law given, and for what purpose?
12. Why should the Christian study the Bible?
13. Why is a departure from its teachings dangerous?
14. Why must the Christian feed plentifully upon the word of God?
15. Why is the Bible the guide-book of life for a Christian?
16. What are the essential aids to Bible study?
17. What is the value of the study of the Bible by books?
18. What is one of the great needs of Christians at the present time?

19. What results will naturally follow trained, Bible-filled Christians?

REFERENCES FOR SUPPLEMENTARY READING.

1. Diefendorf, "The Christian in Social Relationships."
2. Geister, "Ice Breakers."

VI.

THE CHRISTIAN'S FELLOW-MAN

STUDY IN OUTLINE.

1. What Is Man?
   - *a.* A Statement of the Case.
   - *b.* Man Made in the Image of God.
2. God's Measure of Man.
   - *a.* A Threefold Obligation.
     - (*a*) Creation.
     - (*b*) Redemption.
     - (*c*) Regeneration.
   - *b.* Man's Greatest Concern.
   - *c.* The Perfect Standard.
3. A Christian and His Fellow-man.
   - *a.* The Relation of a Christian to His Fellow-man.
   - *b.* Who Is My Neighbor?
4. Christ's Law of Love.
   - *a.* Statement.
   - *b.* Exposition.
   - *c.* Application.
5. Social Life of the Christian.
   - *a.* The Church a Social Fellowship.
   - *b.* It Harmonizes All Types.
   - *c.* The Fellowship of Work.
   - *d.* Fellowship of Social Pleasure.
6. What Christian Brotherhood Involves.
   - *a.* A Recognition of World-wide Brotherhood.
   - *b.* Ministry to the Weak.
   - *c.* Care for the Poor, Sick and Afflicted.
   - *d.* Building One Another Up.
   - *e.* Making Life Wholesome to All.
   - *f.* The Motivating Principle.

SCRIPTURE REFERENCES.

Gen. 2: 7; Gen. 1: 26; Ps. 8: 5; Rom. 5: 8; Luke 19: 10; Rom. 12: 2; John 14: 5-9; Matt. 22: 35-40; Luke 10: 25-29; Matt. 22: 39; John 13: 12-15; John 3: 16, 17; Rom. 15: 7.

GOLDEN TEXT.

"Thou shalt love thy neighbor as thyself" (Matt. 22: 39).

SUGGESTED TASK.

Reflect on the statement of Matt. 22: 39. What do you understand this verse to mean?

FOR THOUGHT AND DISCUSSION.

Aim: To show that Christ's law of love to the life of the Christian will make strongest character.

VI.

The Christian's Fellow-man

1. What Is Man? *a.* A Statement of the Case. Every Christian ought to ask and try to answer the questions: What am I? Whence do I come? For what purpose am I here? What are my own particular opportunities and possibilities? What have I to work with? How far am I responsible? What are my obligations to God and my fellow-men? God made every Christian in His image, and after His likeness (Gen. 1:26), and most certainly every Christian has a large place to fill. Taken in detail, all questions concerning man should be considered from two standpoints: the physical and spiritual. The physical alone can not interpret the spiritual. For man is not "simply a ripple on the sea of human events," nor "human life an episode marking a particular stage in the cooling of a nebula." Man, as he appears upon this earth, is a personal spiritual being in a physical body. He is, therefore, personal and responsible for his thought and conduct. Every Christian, then, should consider himself as a personal spiritual being with a physical body, with large responsibilities, and a great work to perform.

b. MAN MADE IN THE IMAGE OF GOD. "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2:7). He was the latest and highest creation of God. He bears the image of God. And God said: "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26).

The whole thought of God in creating man was to have a man like Himself. He was to be the very best, that so he might have fellowship of the most intimate sort with God. To man alone God manifests Himself. Man is the chief work of God and the crown of the world; to him was given dominion over all else. For God "hast made him but little lower than God, and crownest him with glory and honor" (Ps. 8:5).

2. God's Measure of Men

a. A THREEFOLD OBLIGATION. Man made in the image of God has a threefold obligation resting upon him to serve his fellow-man and glorify God.

(*a*) On account of his creation by God the Father. Man belongs to God his Creator. And he alone among God's works can enter into and approve God's purpose in the world, and can intelligently fulfill it.

(*b*) On account of his redemption through Christ the Son. "God commended his own love

toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). No man ever so ministered to men as Jesus Christ.

(*c*) On account of his regeneration by the Holy Spirit. Even when man has marred the likeness of God in him by sin, there is still a possibility of its being restored. It can only be accomplished through regeneration. This should be man's strongest incentive to Christian work. "For the Son of man came to seek and to save that which was lost" (Luke 19:10).

b. MAN'S GREATEST CONCERN. "Be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God" (Rom. 12:2). It is only when Christians succeed in bringing their will to do God's will, and make God's plan their plan of life, that they come to their best and highest estate.

c. THE PERFECT STANDARD. If we want to know what we ought to be, we must look into the face of Jesus Christ (John 14:5-9). For Jesus Christ, "the Son of God" and "the Son of man," is the perfect example. Never man served his fellow-man like Christ Jesus. In Him we find no flaw, and in His service to humanity we find the perfect example for all Christians.

3. A Christian and His Fellow-man

a. THE RELATION OF A CHRISTIAN TO HIS FELLOW-MAN. A Christian is under the necessity of deciding how he will conduct himself towards his fellow-men. The many divergent opin-

ions in regard to the relation which a Christian should sustain to his fellow-man lead to different courses of action, and largely affect the church for good or ill. Jesus Christ speaks very plainly on this matter. "And one of them, a lawyer, asked him a question, trying him: Teacher, which is the great commandment in the law? And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself" (Matt. 22:35-40). These words go at once to the heart of the question, and give its only possible solution.

b. WHO IS MY NEIGHBOR? Notice (Luke 10:25-29), when the lawyer put his question to Jesus, he doubtless supposed that he would silence Him. But notice the large-mindedness of Jesus in His reply. He breaks at once through race ties, and, without so much as mentioning the Jew, He takes the Samaritan as an example of a good neighbor. In this story Jesus begins to show us the true relation of man to man, and that this relation is superior to race, caste, language, social distinctions, customs and organizations. The Christian's neighbor, then, is not only the one who lives next door, or belongs to the same church or lodge, or organization, but all men everywhere are the Christian's neighbors, and he must seek to do them good. This definition of neighbor does away with all clannishness and exclusiveness, and the Christian comes face to face with his fellow-man.

4. Christ's Law of Love

a. STATEMENT. "And a second like unto it is this, Thou shalt love thy neighbor as thyself" (Matt. 22:39). The kingdom of God will come when this commandment is fully obeyed by Christians.

b. EXPOSITION. Before a Christian can rightly love his neighbor he must have certain principles and a certain character. It is not desirable that a church-member with a bad life love his neighbor as he loves himself; for he loves that which, if accepted by men, would lead to deep corruption of character.

Jesus well put it when He said that God the Father must first be loved, with all the heart, soul and mind, before a man is ready to love his neighbor as himself. A Christian, then, in order to love his fellow-man aright, must be thoroughly absorbed with the principles of Christ. A Christian who would do as Jesus would have him do must first of all possess His spirit of self-sacrificing love (1 John 3:1-5).

c. APPLICATION. The beauty of this law of love is that it may be universally applied. The crying wrongs of the church to-day arise out of its neglect and condemnation. The application of this law to the life of the Christian will make the strongest kind of a character.

This law applied in the church is its only saving power. It is this love that sends Christians into the "byways and highways of sin" to work for their fellow-men. It is this love that is the motivating power of the missionary of the cross,

when he goes into the heart of heathendom. It is this love that causes us to care for the sick and the poor.

When Christians recognize their duty to preach and practice the law of God to men, men to God, and men to their fellow-man, then only will the church be able to cope with the modern conditions of life.

It is love that sent Jesus Christ into the world (John 3:16, 17), and it is its proclamation and acceptance as the ruling power of the Christian's life that has caused all the real advancement in the church since its foundation.

5. Social Life of the Christian

a. THE CHURCH A SOCIAL FELLOWSHIP. Paul says: "Wherefore receive ye one another, even as Christ also received you, to the glory of God" (Rom. 15:7). This statement signifies more than sitting together once a week, beneath the same church roof; more than having a speaking acquaintance with members of the church. The primary meaning is to take another by the hand, and draw him toward yourself. This is the duty, then, which Paul commands the Roman Christians to practice toward one another.

In the church Christ expects that there will be friendship and social intercourse among the members. No social organization exists to-day whose members are bound by a closer fellowship, a heartier fraternity, than Christ designed to be the bond of union among the members of His church.

This view may seem extravagant to new Christians. Be this as it may, it is the only view held by Christ and His apostles, and enforced by precept and by practice.

b. IT HARMONIZES ALL TYPES. The Christian religion assumes that there will be rich and poor, strong and weak, fast and slow, all living together in the same church. Christianity does not undertake to abolish these distinctions, but only to establish a law by which all these sorts of people shall form one harmonious group.

The relation which the members of the church sustain to each other is not only an individual faith to Christ, but they are united to each other in a living fellowship.

c. THE FELLOWSHIP OF WORK. The best fellowship of the ideal church is the fellowship of work. When all Christians are engaged in the various activities of the church, they will be inevitably brought into closer relations.

It is well for the minister to keep this fact before the people. Why not report often from the pulpit: "This is a working church; we are trying to carry on all kinds of Christian work; and if you wish to extend your acquaintance and promote fellowship, you will do well to enlist definitely in some of our enterprises"? A Christian taking an active part in Bible school, mid-week service, visitation, finds in this work a comradeship that will go far in helping to satisfy his social needs.

d. FELLOWSHIP OF SOCIAL PLEASURE. One important way of doing good to our fellow-men is by

giving them social pleasure, and this is a thing which every Christian should learn and practice. Hence, it is highly important that methods should be devised of promoting acquaintances among church-members. We should not leave this work to be done by the minister. It is much better that we, as followers of the Christ, manifest to newcomers the fellowship of the church. Every Christian should help make it possible to provide every other Christian with ample opportunities of Christian fellowship.

6. What Christian Brotherhood Involves

a. A RECOGNITION OF WORLD-WIDE BROTHERHOOD. First of all, it involves a brotherhood, not of race, not of color, not of social rank, not of sex, nor of political section or religious opinions, but a brotherhood as wide as the universe, and as all-inclusive. It is brotherhood we must have in this new day. Only in so far as the teachings of Jesus are faithfully applied in the present unrest of the world, can that unrest be removed. The teachings of Christ concerning brotherhood constitute a program upon which all men can agree; we must, therefore, co-operate with those who will join with us in an earnest endeavor to apply His teachings to all modern industrial problems.

Jesus has a message for the Christian everywhere, and that message is the cheering challenge of universal brotherhood.

b. MINISTRY TO THE WEAK. Every Christian must recognize the obligation of the strong to minister to the weak. Jesus says in substance: "Lift

up the weak that ye may be altogether strong. You shall not see my face except your weaker brothers be with you. I gave my all for you. Give yourselves that the weak ones of the earth may enjoy my salvation. Such is the requirement of the brotherhood my Father sent me to initiate, and which I commissioned you to carry to the ends of the earth, and lo, I am with you always, even unto the end of the world."

What a challenge this is to the Christian to throw around the lives of the young and the weak such wholesome and helpful nurturing influences.

c. CARE FOR THE POOR, SICK AND AFFLICTED. The Christian should feel that he is not his own; that he has been bought with a price; that his body, his soul, his spirit, his property, his time, his talent, and his all belong to God, and that his business, therefore, is to dispense to the needy, the poor, the afflicted, some of the bounties of his providence as he may have opportunity.

There is a fellowship in the church of Christ which gives to all its members a right to whatever is really necessary to this comfort.

d. BUILDING ONE ANOTHER UP. The church is a great fellowship. Within its ranks are to be found the strong, the weak, the mature Christian and the babe in Christ. Our Lord and Master laid upon each believer the duty of building one another up. Each Christian is different from every other; some are strong in one point and others are weak in the same place. It is, therefore, our duty to build one another up in the Lord.

e. MAKING LIFE WHOLESOME TO ALL. We are learning now that the church is more than a rescue station. The world must not only be saved, but Christianized, thus rendering it a wholesome place for the development of life.

The Christian's part in the world program of Christ is to see to it that the saloon is banished and the white-slave traffic outlawed. Jails and penitentiaries we will always have, but Christians should see to it that they are places where the unfortunate inmates are brought to penitence for their conduct, and reclaimed to the society of human brotherhood. By such Christian practice we shall soon Christianize the world.

f. THE MOTIVATING PRINCIPLE. We need again to see that the motivating principle of all our undertakings for the cause of Christian brotherhood is love for our fellow-men. Christ taught us not to serve others in a patronizing spirit. We, then, as Christians, are not to do things for them, but with them. There is no atmosphere of superiority as we approach the compelling obligation of Christ.

Love, that is what every Christian must have. Love is the greatest of the Christian graces. A love that speaks "with the tongues of men and of angels" in the name of Christ, and yet not "as sounding brass or a tinkling cymbal;" a love that bestows all its "goods to feed the poor," that gives its "body to be burned," in response to the call of brotherhood; a love that "suffereth long and is kind;" a love that "never faileth" to believe that every man may be reclaimed to brotherhood.

To the obligations of this Christian brotherhood let us devote ourselves and all we have in the spirit of such a love. And now "abideth faith, hope and love, and the greatest of these is love." In fidelity to this love we shall see our Master's face, for our brother will be with us.

DISCUSSION QUESTIONS.

1. How far is a Christian responsible?
2. What are the Christian's obligations to God and his fellow-men?
3. In whose image are we made?
4. What was the thought of God in creating man?
5. Name the threefold obligation of man.
6. What should be our greatest concern?
7. State the ideal relation of a Christian to his fellow-men.
8. What is the first and great commandment?
9. Who is the Christian neighbor?
10. Give the exposition of Matt. 22:39.
11. When will the church be able to cope with the modern conditions of life?
12. What duty did Paul command the Roman Christians to practice?
13. What relation do the members of the church sustain to each other?
14. What is the best fellowship of the ideal church?
15. How may the Christian satisfy his social needs?
16. What does Christian brotherhood involve?

17. Give the true fellowship in the church of Christ.

18. What is the Christian's part in the world program of Christ?

19. What is the motivating principle?

20. What is the greatest of Christian graces?

VII.

THE CHRISTIAN'S NATURALIZATION

STUDY IN OUTLINE.

1. Faith.
   - *a.* Faith Defined.
   - *b.* Its Proper Functions.
     - (*a*) To Purify the Heart.
     - (*b*) To Enlarge the Life.
   - *c.* Individual and Indispensable.
2. Repentance.
   - *a.* The Meaning of Repentance.
   - *b.* Its Importance.
   - *c.* Individual and Vital.
3. Confession.
   - *a.* The Divine Confession.
   - *b.* The Confession Analyzed.
     - (*a*) "Thou Art the Christ."
     - (*b*) "The Son."
     - (*c*) "Of the Living God."
   - *c.* Why the Christian Made the Divine Confession.
     - (*a*) It Honored Christ.
     - (*b*) It Was Helpful to Others.
     - (*c*) It Was Essential to Your Own Good.
   - *d.* Individual and Essential.
4. Baptism.
   - *a.* Authority for Your Baptism.
   - *b.* Why You Were Immersed.
   - *c.* The Design of Your Baptism.
     - (*a*) It Was Introductory.
     - (*b*) It Was for the Remission of Your Sins.
     - (*c*) It Was a Test of Obedience.
     - (*d*) It Was a Symbol.
   - *d.* Individual and Necessary.
5. Belonging to the Church.
   - *a.* The True Meaning.
   - *b.* Every Christian a Unit.

SCRIPTURE REFERENCES.

Acts 8: 12; Matt. 18: 3; Rom. 10: 10; Matt. 28: 18, 19; Jas. 2: 19; Rom. 6: 17, 18; Rom. 10: 17; Rom. 6: 4; 2 Cor. 7: 10; Acts 26: 19, 20; Acts 2: 38; Luke 15: 7; Matt. 10: 32; Matt. 12: 30; Matt. 3: 13-17; Matt. 28: 19; John 3: 5; Gal. 3: 27; Acts 2: 38; 1 John 2: 3, 4; Rom. 6: 3-5; John 3: 5.

GOLDEN TEXT.

"And hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."—1 John 2: 3, 4.

SUGGESTED TASK.

Make a special study of the second chapter of Acts.

FOR THOUGHT AND DISCUSSION.

Aim: To show that our Lord laid upon each Christian the duty of being a worker in His kingdom. Are you finding your place as a fellow-worker with Christ in His eternal program?

REFERENCES FOR SUPPLEMENTARY READING.

1. Campbell, "Christian System."
2. Errett, "Our Position."

VII.

The Christian's Naturalization

1. Introduction

a. What Your Obedience Required. From a careful study of the New Testament, it is quite obvious that your step of admission into the church of Christ required:

(*a*) A renewing or begetting by the Holy Spirit through the Word of truth (John 3:5).

(*b*) An unfaltering belief on the name of the Lord Jesus Christ, as the way, the truth and the life (Acts 8:12).

(*c*) A repenting of sins.

(*d*) A turning from Satan to God and becoming humble, meek as a little child (Matt. 18:3).

(*e*) A confession of Christ as the Son of God and Saviour of men (Rom. 10:10).

(*f*) A baptism by the authority of Christ into the name of the Father, and of the Son, and of the Holy Spirit (Matt. 28:18, 19).

b. A Statement. It is not our aim to give a disquisition of these several specifications, but merely to present them in such a way as will best help the Christian to see their importance and necessity in his Christian living.

As we proceed with this study, we will concede that all of the above essentials are included under four headings: "Faith," "Repentance," "Confession" and "Baptism."

2. Faith

a. FAITH DEFINED. It is synonymous with "belief." But "faith" is a bigger word than "belief." The demons believe (Jas. 2:19), but they have no faith. Belief may be of the intellect only, but your faith must be of the intellect and of the affections and of the will. The devils may not escape belief in the Lord because of the great evidence, but Christians who have placed their faith in the Lord must love Him and serve Him.

b. ITS PROPER FUNCTIONS. From the Scriptures, it is an easy matter to perceive what are the proper functions of faith. It is a very important element of the Christian system. Without it, Christian living is valueless. It is the first step exercised on the part of an individual in coming to Christ, and it continues to help control the life of all who honestly receive and retain it. In the course of this process, we clearly and distinctly notice the twofold function of faith:

(*a*) To purify the heart. Faith purifies the heart and transforms the life. "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness" (Rom. 6:17, 18).

(*b*) To enlarge the life. Faith will enlarge the life of the Christian and enable him to bear with fortitude the buffetings of life, confident that his Father does nothing except that which is best for His children. Let us be glad as Christians in life that we have the rich word "faith," and let us be sure that we are pleasing God by exercising it.

c. INDIVIDUAL AND INDISPENSABLE. "Belief cometh of hearing, and hearing by the word of Christ" (Rom. 10:17). God first communicated to us, by His Spirit, the word of His grace, sustained by such evidence as was necessary to prove that it was a message from Himself. We, as sinners, heard the Word, weighed the evidence and became satisfied that the gospel was a message from God to guilty men. Its moral power now penetrated our hearts and we were convicted of sin. Believing now in Jesus with all our hearts, we made the good confession of our faith, put on Christ in baptism and arose with Him "to walk in newness of life" (Rom. 6:4).

All through the Christian life, every one must exercise this faith for himself. For faith is the laying hold upon eternal life, and is therefore a personal matter. Christianity, being, as it is, a personal matter, admits of no proxy. One individual can not exercise faith for another individual. Without this personal faith, it would be impossible for man to be saved. Faith is the foundation principle of Christian character. It is faith that unites

us with Christ and marks the beginning of the Christian life. It is a vital thing in Christian living, without which all else is vain or unattainable. Faith is the sky-blue background for the display of the seven-colored rainbow of the Christian graces.

3. Repentance

a. THE MEANING OF REPENTANCE. According to the etymology, the word "repentance" means a change of mind.

According to 2 Cor. 7:10, repentance is something which is wrought by aid which comes after sorrow for sin. "For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret."

According to Acts 26:19, 20, repentance is something which comes before turning to God. "That they should repent and turn to God, doing works worthy of repentance."

Your repentance, therefore, consisted essentially in a complete change of your will, effected by means of godly sorrow in your heart, and, consequently, led to definite results.

b. ITS IMPORTANCE. The necessity of the individual's repentance in order to salvation is very obvious. Peter, on the day of Pentecost, said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Jesus says: "I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need

no repentance" (Luke 15:7). Repentance, therefore, holds an important place in the scheme of redemption, and will mean much toward the further development of the Christian's life.

c. INDIVIDUAL AND VITAL. Every Christian repents for himself. Repentance, then, being, as it is, an inward change of purpose, resulting in an outward change of life, can not be performed by one individual for another. By repentance, every individual has signified a turning from a life of sin to a life of submission and obedience to God's will. Where there has been no real personal repentance, there can be no real personal salvation, for "except ye repent, ye shall likewise perish."

4. Confession

a. THE DIVINE CONFESSION. The divine confession that every Christian has made is: "Thou art the Christ, the Son of the living God." This confession is of divine origin, authorized by the Saviour Himself. It is clearly presented in the following Scripture testimony: "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven" (Matt. 10:32).

A second testimony is found in the sixteenth chapter of Matthew, when Jesus asked His disciples, "Who say ye that I am?" and Simon Peter said: "Thou art the Christ, the Son of the living God." Jesus answered and said unto him: "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed this unto thee, but my Father who is in heaven."

In the eleventh chapter of John, Martha said to Jesus: "I have believed that thou art the Christ, the Son of God."

Paul furnishes another beautiful testimony in the tenth chapter of Romans. "If thou shalt confess with thy mouth Jesus as the Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved."

b. THE CONFESSION ANALYZED. To the Christian, this confession has the following meaning:

(*a*) "Thou art the Christ." Christ means anointed. So, when Peter said, "Thou art the Christ," it meant that He was the "anointed One."

(*b*) "The Son." Not a son in the sense in which we are all sons, but as the only begotten Son, the divine Saviour of the world.

(*c*) "Of the living God." Christ is not the Son of a lifeless God, but of the living God, the Maker and Preserver of all things. The Christian should never lose the true meaning of this divine confession.

c. WHY THE CHRISTIAN MADE THE DIVINE CONFESSION. It honored Christ. In all ages great leaders of men have been honored by the public proclamation of their names by their followers. What leader has been so great as Jesus the Christ? And if we had not confessed Him, we would have been against Him. For He said: "He that is not with me is against me" (Matt. 12:30).

It was helpful to others. Secret discipleship is not helpful to soul-winning. Christ must be

publicly acknowledged before men. The Christian's open confession no doubt encouraged others to confess their Saviour and added courage to the hosts who were battling for God.

It was essential to your own good. It sealed your faith and connected you publicly to Christ. Many of us would have fallen, long ago, were it not for the fact that we had openly made the good confession before so many witnesses. It therefore becomes the test of love and a public acknowledgment of faith in Jesus as the Son of God.

d. INDIVIDUAL AND ESSENTIAL. Every Christian has made this personal confession of Christ. It was the only way in which our individual faith and repentance could be publicly proclaimed. Now, we need to keep in mind constantly the admonition given to Timothy: "Fight the good fight of faith, lay hold on eternal life whereunto thou wast called, and thou didst confess the good confession before many witnesses."

The confession of Peter should be the good confession of every Christian. We are strengthened in our determination by our public announcement of our conviction and intentions.

5. Baptism

a. AUTHORITY FOR YOUR BAPTISM. Christ walked eighty miles from Nazareth to the Jordan, where John was baptizing, and He was baptized by him. When He came up straightway out of the water, the Spirit fell upon Him, and God said: "This is my beloved Son, in whom I am well pleased" (Matt. 3:13-17). In

the great commission Christ commanded baptism. He said to His apostles: "All authority hath been given me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:18, 19). These passages are sufficient to show why every Christian was baptized.

b. WHY YOU WERE IMMERSED. Let us consider the three Greek words for "immerse," "sprinkle" and "pour." *Baptizo* means dip or immerse, *rantizo* means to sprinkle, and *cheo* means to pour. Now, if Christ had desired the disciples to go forth and sprinkle, He would have used the word that meant sprinkle; if He had desired them to pour, He would have used *cheo,* which meant pour; but He wanted them to practice immersion, so He used the word *baptizo.* We were, therefore, immersed into Christ.

c. THE DESIGN OF YOUR BAPTISM. It was introductory. It was the way appointed by Christ by which you were brought into a new relationship to the Father, Son and Holy Spirit. Christ says: "Go teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19). In John we are told that "except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). And "as many of you as were baptized into Christ did put on Christ" (Gal. 3:27). These passages are conclusive on the fact that it was introductory.

It was for the remission of your sins. Luke's statement of the commission reads: "Thus it is written, that the Christ should suffer, and rise again from the dead the third day, and that repentance and remission of sins should be preached in this name unto all nations, beginning from Jerusalem."

Peter said, on the day of Pentecost: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38). This harmonizes with the great commission. Your baptism as a penitent believer was, therefore, for the remission of your sins.

It was a test of obedience. This fact is conclusive as pointed out in the following Scripture: "If you love me, keep my commandments." "And thereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:3, 4).

It was a symbol of the burial and resurrection of Christ. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:3-5).

It was also a symbol of a birth. "Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5).

d. INDIVIDUAL AND NECESSARY. This act of obedience could not be performed by proxy. Your baptism was a personal act. The name "Christian" belonged to you only after you had been baptized into Christ. It was a personal introduction into new relations with Father, Son and Holy Spirit. As by marriage one is married into new relations, so you were baptized into the family of God and sustained a new relation to God as your Father, and Jesus Christ as your Saviour and Elder Brother, and the Holy Spirit as your Comforter. As a believer, you were transferred into a new position; you were acknowledged as saved, justified and made a member of the body of Christ, a citizen of the kingdom of heaven, an heir of eternal life.

6. Belonging to the Church

a. THE TRUE MEANING. Much is suggested by that easy current phrase, "I belong to the church." My hand belongs to me as a part of my body. It sustains a vital relation to the body and to all other members of that body. In like manner, when "I belong to the church," I become a member of the body of Christ. I belong to Him who is the Head of the church. I sustain an organic relation to all other members of His body. I find myself as heir of God, a joint-heir with Christ in all the high privilege and lasting glory which were the portion of His body, the church. What finer thing can be

said by any individual than to assert in all the fullness of true meaning which the phrase denotes, "I belong to the church"?

b. EVERY CHRISTIAN A UNIT. We must see that the church finds expression constantly in the life of the individuals composing the church, as well as in the thought of the group as a whole. Here is a private soldier in the World's War, scarcely to be distinguished from several millions of other men just like him. What keeps up his morale? What makes him strong to do, to dare and to conquer?

He may be marching wearily toward the front through sleet and rain. He may be standing guard in one of the trenches knee deep in mud and filth. He may be imperiling his life in some listening-post out in "No Man's Land." He does not know how the campaign may be going at every point, nor just how far his own courage and fidelity may affect the final outcome.

But he is a unit in a mighty army made up of just such insignificant units. And he knows that in command of all the armies there is a man at headquarters named Foch, who does know how the campaign is going, and that he is directing them with intelligence and purpose. He is only a private soldier, and may or may not come back alive, but the army will persist. His faith in headquarters and in the total strength of the army to which he belongs makes him strong.

Here I stand as a unit in the great church of Christ. I am not wise enough to know just how

far my own courage and fidelity, my own devotion and Christian activities may count in the final result. But I am fighting with the army of the Lord of hosts. And all the while at headquarters there is One who knows all this and infinitely more. When I am depressed and blue, I still feel that if I will do my best in my own section of the field, I can leave the result with Him. The very idea of the church is wrapped up in the ideal of a growing, conquering Christian army.

In thinking, then, of the church and of the obligations of church membership, it is good to know that I belong to the church of the living Christ, and its success or failure depends upon my individual effort for Him. Our Lord laid upon each believer the duty of being a worker in His kingdom. Are you finding your place as a fellow-worker with Christ in this eternal program?

DISCUSSION QUESTIONS.

1. What did your admission into the church require?
2. Under what four headings are all these essentials included?
3. What is the meaning of faith?
4. What word is synonymous with faith?
5. What are the proper functions of faith?
6. Can one individual exercise faith for another individual?
7. Why is faith a vital thing in Christian living?
8. What is the meaning of repentance?

9. Why is repentance necessary?

10. Why can not repentance be performed by one individual for another?

11. Give the divine confession.

12. By what authority this confession?

13. State the significance of the confession.

14. Why make the confession?

15. Why was it essential for every Chistian to make this confession?

16. What authority for your baptism?

17. Why were you immersed?

18. What was the design of your baptism?

19. Is it possible to perform this act by proxy?

20. When was the name "Christian" conferred upon you?

21. What is the true meaning of the phrase, "I belong to the church"?

22. How does the church find expression?

23. Every Christian a unit; how?

24. How should we always think of the church and obligation of church membership?

25. What special duty did Christ lay upon each believer?

VIII.

THE CHRISTIAN'S RIGHTS AND PRIVILEGES

STUDY IN OUTLINE.

1. ORGANIZATION.
   - *a.* Unity of the Church.
   - *b.* Mutual Relations and Obligations.
   - *c.* Divisions of the One Body.
   - *d.* Each Church Independent of Every Other Congregation.
2. CO-OPERATION.
   - *a.* Every Christian a Member of Some One Congregation.
   - *b.* All Enjoy Equal Rights and Privileges.
3. WORK.
   - *a.* The Christian's Individual Record.
   - *b.* The Christian's Strength.
   - *c.* The Christian's Ability.
   - *d.* To Every Christian His Work.
4. WORSHIP.
   - *a.* The Need for Worship.
   - *b.* What Is Christian Worship?
   - *c.* The Institution for Christian Worship.
   - *d.* Essential Elements of Christian Worship.
     - (*a*) Realization of the Nearness of God.
     - (*b*) Humility.
     - (*c*) Reverence.
   - *e.* Worship Is Individual.

SCRIPTURE REFERENCES.

Rom. 12: 5; 1 Cor. 6: 15; Acts 8: 1; 1 Cor. 1: 2; 1 Cor. 16: 1; Gal. 1: 22; John 4: 24; Rev. 3: 30.

GOLDEN TEXT.

"God is a Spirit: and they that worship him must worship in spirit and truth" (John 4: 24).

SUGGESTED TASK.

Write your own statement of the work of a Christian as compared with that of the minister.

FOR THOUGHT AND DISCUSSION.

Aim: To show that a Christian can not hide behind the church, and that he can not plead what others have done. The vital question is, "Others have done their work, have I done, and am I doing, mine?"

REFERENCES FOR SUPPLEMENTARY READING.

1. Franklin, "Sermons" (Vols. I. and II.).
2. Campbell, "Christian System."
3. Errett, "Our Position" (tract).

VIII.

The Christian's Rights and Privileges

1. Organization

a. Unity of the Church. When we use the phrase "the church," we refer to the church as an institution and not as an organization. Just as when we say the "American college" or the "American home," we do not mean one big college for all America, nor one big home in which all Americans live. Of course, it is understood that we refer to these only as institutions. This is also true of the church, only the church is a divine institution.

The first fundamental principle is that the church of Christ is really but one body. We need to refer constantly to Paul's statement that we, being many, are one body in Christ, and severally members one of another (Rom. 12:5). "Know ye not that your bodies are members of Christ? Shall I then take away the members of Christ, and make them members of a harlot? God forbid" (1 Cor. 6:15).

b. Mutual Relations and Obligations. This one body is composed of an indefinite number of genuinely converted and Scripturally baptized disciples, all of whom are most intimately related to each other in carrying out the principles of Christ.

The church was established by Jesus Christ and has no other mission than the carrying out of His will.

c. DIVISIONS OF THE ONE BODY. For the sake of convenience and efficiency, this one body may be divided into as many congregations as may be thought necessary. Each organization should have its own corps of elders and deacons.

The New Testament speaks of the church at Jerusalem, the church at Antioch, the church at Ephesus, etc. In each of these cities we read of but one congregation of Christians (Acts 8:1; 1 Cor. 1:2). It should seem, however, from other passages of Scripture, that the members of at least some of these churches were in the habit of meeting together in different parts of the city for worship and prayers. But in the provinces of Galatia, Asia, Judea, etc., we read of a plurality of churches. In these districts, the members could not, without great inconvenience, meet together in one place for public worship. (See 1 Cor. 16:1; Gal. 1:22.)

d. EACH CHURCH INDEPENDENT OF EVERY OTHER CONGREGATION. No church, group of churches, convention, institute, council or congress has any authority over any congregation. Each church is capable of transacting its own business, without aid or interference, and from its decision there is no appeal. This very independence, however, gives her the right, if she so chooses, to co-operate with other churches in furthering the interests of the cause. In the New Testament there is

not recorded a single instance of one congregation's interfering in any way with the local interests of another. Co-operation, however, is one of the privileges of the churches of Christ. But, in so doing, they do not constitute an ecclesiasticism with functions and powers to exercise an authority over individual churches.

2. Co-operation

a. EVERY CHRISTIAN A MEMBER OF SOME ONE CONGREGATION. Every member of the church universal is, also, a member of some one congregation, to which he is personally responsible, and with which he is bound to co-operate in all that pertains to the glory of Christ. For the common practice of giving the hand of Christian fellowship to those recently baptized, there is not the slightest authority in the Bible. I can see no objection, however, if this practice is simply a fraternal recognition of this existing membership and not for the purpose of receiving them into the church as members. But we should protest against the opinion of some, that an individual may be baptized and yet be irresponsible to any church or body of disciples. It is also a fallacy to suppose that we may receive from the church of which we are a member a letter of commendation, and then be irresponsible to any church so long as we may see fit to hold said letter.

The preservation of the church requires that every Christian is responsible to the church when he is baptized; if for any valid reason he wishes to change this membership, let him identify himself with some other congregation and then notify

his former church. It is high time that every Christian should feel his responsibility to the local church. We are responsible for our regular attendance on the ordinances of God and our general service as a member of the body of Christ.

b. ALL ENJOY EQUAL RIGHTS AND PRIVILEGES. In the early churches there were no high seats and low seats, no high officials and low officials. Everybody enjoyed equal rights and privileges. Some received greater benefits from their church fellowship than others, because they invested more.

Some to-day get far more out of their Christian faith than others; but this difference is not one of position, but of service and development of the Christian life.

3. Work

a. THE CHRISTIAN'S INDIVIDUAL RECORD. Christianity emphasizes very strongly our personal responsibility and individual work. To every Christian is given the right and privilege to work. In fact, every Christian shall give an account of his own work accomplished. At the judgment-seat, Christians will not be judged in the aggregate or collectively, but each one by himself and for himself. And the basis of every verdict rendered will be the Christian's individual record. A Christian may say: "My church last year alone gave $5,000 for missions, gained five hundred members, and altogether made a remarkable year's record." We are happy to hear this, but the principal question is, "How much of all this did you do?" If you are compelled to answer, "Oh, I didn't do it, but I belong to the

church that did it," it availeth nothing. A Christian can not hide behind the church. He can not plead what others have done. The vital question for every Christian is, "Others have done their work; have I done and am I doing mine?"

b. THE CHRISTIAN'S STRENGTH. Work strengthens the Christian. A working Christian does not have to be carried around in the arms of the minister. He doesn't have to be held up by the other members of the church. He is able to stand alone, and not only that, but he can help others also to stand. The trouble with our churches today is that one-half of the members are on the spiritual sick-list and in the hospital, and it requires the greater part of the time and strength of the other half to care for them. In most churches a few of the faithful do the bulk of the work, and the rest allow them to. God pity the so-called Christian that sits back on his dignity and folds his arms, as though God had called him, by special favor, to be an idler in the vineyard, and as though Christ's work could go on without workers. No wonder that so many churches are sadly weak compared with what they ought to do. We must have working Christians. It is the only salvation for the church. To every Christian his work.

c. THE CHRISTIAN'S ABILITY. What is needed is for each Christian to do what he has talent for, and can do the best. Each member has his own ability, and the prosperity of the church depends upon the employment of this variety in the departments

of Christian work where it can be used to the best advantage. The activities of the church will be all the greater because of the variety of talents which God has given us. What is needed most is for each one of us to use our special talent, to find our proper places in the church and go to it. If a Christian has the will to work, the place will soon be found.

d. TO EVERY CHRISTIAN HIS WORK. It can not be too strongly emphasized that what Christ commanded is individual work. An organization called the church can not discharge the obligation resting on each Christian. Therefore, if the church to which you belong is not helping every member to get into the work of the Lord by division of labor, that in nowise relieves you of your responsibility. You must work constantly as a Christian should, or live in perpetual disobedience to Christ. Others are working. The Lord will enable you. And yet Christians will say in prayer-meeting, "I am still striving to serve the Lord in my poor, weak way." But the fact is the Lord never asked us to serve Him in our poor, weak way. He is not pleased with that kind of service. He asks us to surrender to Him, and let Him serve Himself through us in His strong and mighty way. It is only when we become weak that His strength is available.

The love of Christ should constrain every Christian to good work. "By their fruits ye shall know them." We should believe not only in a personal conviction of sin, a personal obedience, but also a personal Christian religion.

The conclusion of all this is that no matter what our church relationship may be, obedience to Christ is impossible to all except those who realize that they have an individual responsibility in the work of our Lord Jesus Christ.

4. Worship

a. THE NEED FOR WORSHIP. Worship is a vital spark in every Christian's life, and whenever this is allowed to die, the Christian and the church die. There is nothing left of Christianity but lifeless bodies, which outwardly appear beautiful, but inwardly are unclean and useless. True Christian worship is not only a right and privilege, but a cleansing element in Christianity. It needs, therefore, to be studied and seen in all of its parts and relationships, which is proposed in this chapter.

Since worship grows out of the Christian's highest aspiration, it becomes a great factor in the formation of his life and character; in fact, a Christian's life is largely determined by how he worships.

There are a number of small filings of steel on a board. Place a large magnet near them, and instantly every fragment feels the pull of the silent, insistent call and, yearning to answer, hurries to bring itself into vital touch with the magnet. In like manner, all Christians feel the silent, insistent call of Christ, and tend to make response to this call by devotional Christian worship. This need of the Christian for worship is evidenced in many ways. It is sometimes revealed in an emergency or time of danger, when under normal con-

ditions it does not appear. Our experience in the hospitals and army camps gave us occasion to note this: Every individual in the world evidenced, daily, his need for Christian worship. When Helen Keller was told of Christ and His wonderful love, she said: "I have always known Him, but I did not know His name." Without sight, hearing and speech, yet she had within her capacity for true worship. A Christian can not live without instinctively joining in the cry of the Psalmist: "O come let us worship and bow down, let us kneel before him."

b. WHAT IS CHRISTIAN WORSHIP? The word "worship" is defined as the act of paying divine honors to a deity believed to be supreme. The word is, therefore, not peculiar to Christians. But Christian worship consists of more than just "worship." It is an attitude, an emotion which pervades the whole self. It is a form of expression of the desires and aspirations which are constantly in the heart. Christian worship is the worship taught by Christ to His disciples. It is briefly stated and summarized by Christ in His conversation with the woman at the well: "God is a Spirit: and they that worship him must worship in spirit and truth" (John 4:24). This reveals both the object and the subject of Christian worship in one brief sentence.

c. THE INSTITUTION FOR CHRISTIAN WORSHIP. The church of Christ is the only institution for Christian worship. As the Jewish temple was the only institution for Jewish worship, so the church

to-day is the only institution for Christian worship.

Some people to-day prefer to worship God through fraternal organizations. These lodges and orders are good for many noble purposes, but not for worship. An individual Christian may worship God anywhere, but collectively must worship in the church. It is the only authorized institution for Christian worship.

d. ESSENTIAL ELEMENTS OF CHRISTIAN WORSHIP. We merely give the chief and essential elements in Christian worship. There may be other elemental emotions, but the most important ones are as follows:

(*a*) Realization of the nearness of God. Every Christian should realize that God is always with him. He is always accessible. God does not have to be propitiated by gifts nor urged to be gracious. He is ever ready to hear us. And more than this, God appears Himself to each and every Christian. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). We have in some church organizations many expressions of beseeching and entreaty, but these expressions do not really belong to Christian worship.

(*b*) Humility. In the presence of God, we should always feel a sense of humility. True worship must be sincere and whole-hearted. In our humility, our sincerity will never be questioned. Conscious of our needs, we will desire to ask God for help and strength.

David declares "that a broken spirit, or a broken and contrite heart," is the most important item in worship and most pleasing unto God.

(c) Reverence. Christ endeavored in every way to instill reverence in His followers. He taught reverence for God and holy things in everything that He did and said. However, there is a marked lack of reverence in much of the public worship in our churches to-day. Especially is this true in the Sunday schools. In fact, in a large number of schools there is no spirit of worship and seemingly no attempt to give training in worship. The first half-hour of the school is given over to the "opening exercises" in which hymns, selected at random, are sung; Scripture passages from a lesson-leaf are read by the few pupils who are sufficiently interested to find the place; a prayer is offered in words which the pupils do not understand; announcements are made, and groups of people separate noisily to go to their various classes. This disorder and confusion would be tolerated nowhere but in a Sunday school. In the church service, instead of becoming reverent, there is often whispering, tittering, wandering thinking, careless singing, hypocritical praying, inattention to the sermon, thoughtless eating and drinking at the Lord's table, all of which is vain worship, because it is lacking in reverence. This condition exists in our schools and churches simply because the Christian's life has never been developed along this line. All the influences of the church should unite to assist the individual to recognize the

presence of God and the purpose for which the church was established.

In failing to comprehend this element of Christian worship, the Christian is guilty of denying himself a most important part of his heritage. We should also remember that wherever a Christian worships in the name of Christ, that is a place of Christian worship. The Christian to-day needs a new vision of "Jesus," that he may come with reverence into His holy presence.

e. WORSHIP IS INDIVIDUAL. Every one must worship for himself. He can not worship by proxy. It is a personal act, and is in obedience to a personal command. It is through individual worship that a Christian keeps God in his thoughts. Without constant communion with the Father, the "cares of the world" would inevitably crowd out God and His presence. We need to see that true worship in the church of Christ consists of individual responsibility in the matter.

It is also through worship that the Christians grow by degrees into His likeness. Just as a son, through his companionship with a wise and tender father, will absorb his ideas and make them his own, so the Christian through worship will come into vital relationship with the personality of the Father. He will reflect in his own life those ideals which found expression in Jesus Christ.

DISCUSSION QUESTIONS.

1. What is meant by the phrase "the church"?
2. What is the true mission of the church?

3. Why the one body—the church—divided into many congregations?

4. Has any church, group of churches, convention, etc., any authority over any other church?

5. Is every Christian a member of some one congregation?

6. Is there any authority in the Bible for the common practice of giving the hand of Christian fellowship?

7. How will Christians be judged at the judgment-seat?

8. What is the trouble with the churches to-day?

9. Upon what does the prosperity of the church depend?

10. Did Christ command individual work?

11. What do you think of the expression, "I am serving the Lord in my poor, weak way"?

12. What should constrain every Christian to work?

13. What is the vital part in every Christian's life?

14. What is Christian worship?

15. Name the institution for Christian worship.

16. What are the essential elements in Christian worship?

17. Is Christian worship a personal act?

IX.

THE CHRISTIAN'S TWO MEMORIALS

STUDY IN OUTLINE.

1. Signs and Symbols.
   - *a.* Definition.
   - *b.* Taught by Signs and Symbols.
   - *c.* Modified, but Continued under the Reign of Christ.
2. Reasons for Observing the First Day.
   - *a.* The Resurrection of Christ.
   - *b.* The Example of Christ.
   - *c.* The Beginning of the Church.
   - *d.* The Custom of the Early Church.
3. The Use of the Lord's Day.
   - *a.* By Divine Authority.
   - *b.* First Fruitage.
   - *c.* Our Individual Obligation.
4. Object and Design of Lord's Supper.
   - *a.* Scriptural Names.
   - *b.* Its Primary Object.
   - *c.* Its Secondary Object.
5. Institution of Lord's Supper.
   - *a.* The First Supper.
   - *b.* Who Can Partake?
   - *c.* On What Day?
   - *d.* A Personal Memorial.
6. All Who Partake of Lord's Supper.
   - *a.* Eating and Drinking Worthily.
   - *b.* Virtue of Regularity.
   - *c.* Preparation of Head and Heart.
     - (*a*) In the Light of God's Word.
     - (*b*) With Prayer.
   - *d.* Proper Use of the Lord's Day.

SCRIPTURE REFERENCES.

2 Cor. 3: 3; John 20: 19; Acts 2: 41; 1 Cor. 16: 1, 2; 1 John 1: 3; Acts 2: 42; 1 Cor. 15: 3; Luke 22: 19; Matt. 26: 17-20; Luke 22: 19-21; 1 Cor. 11: 26; John 3: 5; 1 Cor. 1: 1, 2; 1 Cor. 11: 28; Acts 20: 7; Acts 2: 42; Acts 20: 7; 1 Cor. 11: 28; Luke 22: 61-63; Ps. 139: 23.

GOLDEN TEXT.

"And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2: 42).

SUGGESTED TASK.

Commit to memory all passages of Scripture quoted in this study.

FOR THOUGHT AND DISCUSSION.

Aim: To show that Christ has arranged these two memorial institutions so that due attention to the one serves also to prepare us for the other.

QUESTIONS ON THE STUDY.

1. What is a sign? A symbol?
2. Did God use signs and symbols in the beginning?
3. Were they used in the Old Testament?
4. Was the symbolic method of instruction used in the New Testament?
5. What memorial was established by Christ on the night of His betrayal?

REFERENCES FOR SUPPLEMENTARY READING.

1. Lord, "On the Lord's Day."
2. Brandt, "The Lord's Supper."
3. Dungan, "Sabbath or Lord's Day."

IX.

The Christian's Two Memorials

1. Signs and Symbols

a. Definition. According to the dictionary, a sign is any indicative or significant object or event; a token or an emblem.

A symbol is something that stands for something else; an emblem or a type.

b. Taught by Signs and Symbols. From the beginning, God has taught man by signs and symbols. When God created "all that is," the Sabbath was instituted to teach man that the earth was not eternal, and that it was not the result of chance, but that in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. For a similar purpose, the institution of sacrifice was established immediately after this fall of man. Moses, by the direction of God, constructed a system of symbolic worship. For four thousand years this method of instruction was continued. All of the inspired teachers, prophets, priests and poets of the Old Testament followed the example of Moses and taught the people through signs and symbols.

c. Modified, but Continued under the Reign of Christ. Great progress had been made in the

development of truth under the law, so that when the church of Christ was founded on the day of Pentecost, the new law of Christ was written, not on stone, but on the tablet of the heart (2 Cor. 3:3). But, even then, the symbolic method of instruction, though somewhat modified, was not wholly abandoned.

In and through the death of Christ all the typical and ceremonial institutions and ordinances of the old covenant were abolished. But in establishing the new covenant, Jesus did not forget to teach the people by means of signs and symbols. "The sabbath," says Christ, "was made for man." Of course, then, he needed it. And if he needed it under the old dispensation, he needs it still. We therefore infer that the gospel has a Sabbath as well as the law. The omission of a new day, the Lord's Day, would serve to weaken the character of the whole divine institution.

On the same principle a new memorial was established by Christ on the night of His betrayal. Jesus did not forget that the body must ever be the medium of access to the spirit, and hence He established for all time "the Lord's Supper."

2. Reasons for Observing the First Day

We stated that one day in the seven should be consecrated to the service and worship of God. But what day should be set apart? Evidently the first day of the week, for the following reasons:

a. THE RESURRECTION OF CHRIST. On the first day of the week, Christ rose from the dead. This

itself is enough to constrain every Christian to consecrate the day wholly to the Lord.

b. THE EXAMPLE OF CHRIST. On "the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you" (John 20:19).

c. THE BEGINNING OF THE CHURCH. The church of Christ began on the first day of the week, and believers were for the first time baptized by the authority of Christ. "They then that received his word were baptized: and there were added unto them in that day about three thousand souls" (Acts 2:41).

d. THE CUSTOM OF THE EARLY CHURCH. On this day, the early Christians met together for the purpose of attending to the Lord's Supper and other acts of worship. This is evident from Luke's testimony concerning the church at Troas: "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; and we tarried seven days. And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight." Also from Paul's direction given to the churches at Galatia and Corinth: "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collection be made when I come" (1 Cor. 16:1, 2).

These facts prove that the first day of the week was from the beginning sanctified to the Lord by the apostles and all early Christians.

Our obligation, then, is to set apart the first day of the week for the Lord's Day. It is not our day; it belongs to the Lord. We are, therefore, stewards of this portion of time.

3. The Use of the Lord's Day

a. BY DIVINE AUTHORITY. A book of commandments could not more clearly and specifically express God's reserved right to the first day of the week than the name by which He has seen fit to designate it. If it is the Lord's Day, it can not be our day. What belongs to God does not belong to man. But God has given man the right to use this day in the service of the Lord. First of all, then, by divine authority, we must use this day wholly to the service of God.

b. FIRST FRUITAGE. The first fruitage of time to be set apart by a steward of God should be devoted to cultivating Christian character by the reading of the Bible, by prayer, by attendance upon public worship and by service in Christ's name amongst His fellow-men. He should acquire Christian education that will make him competent to properly relate himself to business life and family affairs, and to all activities of the church.

c. OUR INDIVIDUAL OBLIGATION. The proper observance of the Lord's Day does not rest upon the church as an institution, but upon the individual members as Christians. Everything should be discarded on the Lord's Day which, in any way, inter-

feres with the proper discipline of the Christian's heart and the proper education of his own family. Consequently, the practice of anything, which is utterly inconsistent with our Christian living and serving, is an abomination in the sight of God.

The proper use of the Lord's Day by the Christian would very greatly serve, not only to promote his own enjoyment, but to enlarge the sphere of his usefulness. It would also be a powerful check on many of the social and national evils that now curse the world.

4. Object and Design of Lord's Supper

a. SCRIPTURAL NAMES. As we would call Bible things by Bible names, we can not speak of this divine ordinance as "the sacrament." The *sacramentum* was an oath taken by a Roman soldier. The Latin Church calls this ordinance a sacrament, a binding pledge unto the Lord. But it is more than a sacrament.

The Greek Church calls this institution the "eucharist;" that is, an exercise of thanksgiving. Thankfulness of heart is essential in the proper observance of the Lord's Supper. Still, this is more than a service of thanksgiving.

The disciples communed with the Master and with each other. Our communion to-day is with the Father and His Son Jesus Christ, and not alone with the saints (1 John 1:3). Communion, however, is not the Scriptural name of this institution.

There are two terms used in the New Testament Paul calls it "the Lord's Supper," and

Luke's name for it is "the breaking of bread" (Acts 2:42).

b. ITS PRIMARY OBJECT. The Lord's Supper was instituted primarily as a memorial. It is designed to keep fresh in our memories the fact "that Jesus Christ died for our sins according to the scriptures" (1 Cor. 15:3). Jesus said: "This do in remembrance of me" (Luke 22:19).

c. ITS SECONDARY OBJECT. It implies more than merely commemorative; it is intended to be a medium of furnishing and imparting spiritual nourishment to build us up in Christ. A faithful and proper observance of this institution will build us up in Christ. We should so eat and drink "in remembrance of him" that we may be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

5. Institution of Lord's Supper

a. THE FIRST SUPPER. In the twenty-sixth chapter of Matthew, we have a full account of the institution of the Lord's Supper. It was the evening of the betrayal of Christ, and the time of the Passover was approaching—the first day of the feast "of unleavened bread." "Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the passover at thy house with my disciples. And the disciples did as Jesus appointed them; and they made ready the passover" (Matt. 26:17-20). "And

he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you" (Luke 22:19-21). "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come" (1 Cor. 11:26).

b. WHO CAN PARTAKE? This question naturally arises. Before these emblems can be partaken of, there must be born a spiritual life; we must become citizens in Christ's kingdom in order to partake of the emblems lying before us.

"Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5). Now, if we are not in His kingdom, we can not Scripturally partake of these emblems, for they are offered only in Christ's kingdom and to those who become His subjects.

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours" (1 Cor. 1:1, 2).

We learn from this passage that all who call upon the name of the Lord Jesus Christ are eligible to partake of the Lord's Supper. It is the Lord's table, and no one has a right to say who shall or shall not partake. "But let a man prove himself,

and so let him eat of the bread, and drink of the cup" (1 Cor. 11:28).

c. ON WHAT DAY? We next hear of this institution in the church at Troas. "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight" (Acts 20:7). Two things are obvious from this history: That it was an established custom for the disciples to meet on the first day of the week, and that the primary object of their meeting was to break bread. Weekly observance of the first day of the week as a day of meeting for the disciples, and weekly breaking of bread at these meetings, stand or fall together in the light of this passage. If they met every Sunday in the year, they broke bread every Sunday; if they met once, they broke bread once. If they met every first day, they broke bread every first day; if they did not break bread every first day, they did not meet every first day. It is plain, however, they did both. It was a fixed and stated day, as a regular practice; the early church met for the express purpose, "to break bread."

Thus, from Acts 2:42, we learn that the breaking of bread was a stated part of the worship of the primitive Christians in their meetings, and from Acts 20:7 we learn that the first day of the week was the regular time for their meetings, and their prominent feature was the breaking of bread. Preaching was incidental. The attraction which brought them into the house of the Lord was the

sufferings and death of Jesus, symbolized in the loaf and cup which He had blessed.

d. A PERSONAL MEMORIAL. In partaking of the Lord's Supper, we should remember that Jesus said, "This do in remembrance of me." Hence, it is a directly personal matter. The beautiful significance of this institution is that by remembering Him personally we proclaim His death to the world. If a Christian approaches the emblem in this manner, with a mind appreciating its personal significance, his heart will be filled with grateful love, and he will rise from this feast reconsecrated and ready for death, if need be; or, better still, for life for God and service for humanity. When this fact is properly understood by all Christians, we may expect to see the beginning of a new day of Christian activities in the church life.

6. All Who Partake of Lord's Supper

a. EATING AND DRINKING WORTHILY. Paul speaks of worthiness and unworthiness in connection with our partaking of the Lord's Supper. "Wherefore, whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner shall be guilty of the body and the blood of the Lord." Many Christians construe this passage in such a way as to create a sense of uneasiness when they sit at this table. Some look back over the week and find that they have done things unbecoming to their profession of their faith; they fear the Lord may count them unworthy, and so they refuse the emblems, lest their eating may bring condemnation rather than blessings. Others look back over the

week and find that their activities have been fairly moral, feeling that they are peculiarly fortunate, and consider themselves especially fit to participate in this communion. This can not be the idea of the apostle. "But," says the Christian, "I am unworthy; I dare not commune." What! God offers you the greatest of His mercies and commands you to accept it, and you say, "I am unworthy." Certainly you are unworthy of any mercy of God, but is that a reason for refusing it? Jesus Christ says, "Do this in remembrance of me." Are you unworthy to remember Jesus; unworthy to obey Him? But you say, "I have lately fallen into sin and therefore must not come to this holy institution." But the Christian should remember that he can not make amends for one sin by committing another. "But I can not live up to my profession when I come to the Lord's table every Lord's Day." Then you should not receive it at all; then you can not live up to your profession at all. Is it possible for a Christian to be so unworthy as not to even obey Christ? It is unworthiness of conduct at the Lord's table that Paul condemns in the Corinthians. He speaks of the manner in which we partake, and not of our condition during the week prior to its observance. Our danger is that we shall behave in a rude and disorderly manner at the Lord's table, or that we shall neglect to eat and drink at all; that we shall not obey our Master; that we shall lose a mighty means of grace, by absenting ourselves from the Lord's Supper. We are to partake discerning the Lord's body.

b. VIRTUE OF REGULARITY. We need to eat regularly that the body may preserve its usual physical tone; surely, then, the spirit must come at its appointed season to receive the divine nourishment which the table affords. The physician sees to it that the doses of medicine are administered at regular periods to his patients. The great master Physician would have us partake regularly of the Lord's Supper. Irregularity in daily living is sin against the body; in spiritual matters it is sin against the soul. If the Christian absents himself from this table, and comes to it again after a long interval of separation, he will find it hard to eat and drink of the emblems in such a way as shall be beneficial to his Christian life. God gives the Christian this feast regularly; it is his part to be regular in receiving it and appropriating it, and, to himself, its benefits.

c. PREPARATION OF HEAD AND HEART. "But let a man prove himself, and so let him eat of the bread and drink of the cup" (1 Cor. 11:28). If this were properly attended to by all Christians, what an interesting and helpful occasion every observance of the Lord's Supper would be. But how few Christians have learned the art and mystery of self-examination. We need to see ourselves just as God sees us. To succeed in this, it is necessary that the examination be conducted:

(*a*) In the light of God's word. In no other way can the Christian comprehend how far he falls short of the true standard of Christian living. Peter was very bold in his denial of Christ. But

when he saw Jesus and remembered His word, he went out and wept bitterly (Luke 22:61-63). And just so it would be now if we would only see Jesus. The Christian should lay aside the false standard of his own creation and honestly and faithfully examine himself in the light of the Scriptures.

(*b*) With prayer. The importance and benefit of prayer in the preparation of the heart for the Lord's table should be observed by every Christian. Prayer is not a blessing simply because it is commanded in the Scriptures. Prayer is a necessity; a blessing in itself. The prayer of David, "Search me, O God, and know my heart: try me and know my thoughts" (Ps. 139:23), should be the earnest prayer before the Christian approaches the Lord's Supper.

d. PROPER USE OF THE LORD'S DAY. Our Lord has most closely and wisely connected the commemoration of His death with the commemoration of His resurrection. He has so arranged these two monumental institutions, the Lord's Day and the Lord's Supper, that due attention to the one serves also to prepare us for the other.

The early church recognized this fact, and for nearly seven hundred years weekly communion was universal. The Lord's Day and the Lord's Supper went together; both John Calvin and John Wesley exhorted the churches to administer the Supper on every Lord's Day. My Christian friends, is it not safe to follow the simple laws and practices of the New Testament church?

DISCUSSION QUESTIONS.

1. What is a sign? A symbol?
2. Did God use signs and symbols in the beginning?
3. Were they used in the Old Testament?
4. Was the symbolic method of instruction used in the New Testament?
5. What memorial was established by Christ on the night of His betrayal?
6. What are the principal reasons for observing the first day?
7. For what purpose did the early Christians meet on the first day of the week?
8. Is the first day of the week our day?
9. Does the proper observance of the Lord's Day rest upon the church as an institution?
10. What will be some of the results when all Christians properly use the Lord's Day?
11. What are the Scriptural names for the "Lord's Supper"?
12. What is the primary object of the Lord's Supper?
13. State its secondary object.
14. Give the account of the first Supper.
15. Who can partake of the Lord's Supper?
16. Has any man a right to say who are eligible to partake of the Lord's Supper?
17. Upon what day?
18. What was the attraction which brought the early disciples into the house of the Lord?

19. When may we expect to see the beginning of a new day of activities in church life?

20. What is the meaning of eating and drinking worthily?

21. Is it ever right for a Christian to refuse the emblems?

22. What is the virtue of regularity at the Lord's table?

23. How shall a Christian prepare his head and his heart?

24. In what way are these memorials closely connected?

25. What safe plan should Christians always follow?

X.

THE CHRISTIAN'S CALL TO A LIFE-WORK

STUDY IN OUTLINE.

1. Back to Jerusalem.
   a. Importance of Beginnings.
   b. Study "Acts" Carefully.
2. Evidences that We Are Christians.
   a. Acceptance of the Gospel.
   b. Love to God.
   c. Love to the Lord's People.
   d. Obedience.
   e. Reliance.
   f. Perseverance in Well-doing.
3. Enlisting for Life.
   a. As a Trustee.
   b. The Investment.
4. Three Principles.
   a. Observe the Golden Rule.
   b. Co-operate with All Men.
   c. Follow Christ's Example.
5. The Christian's Objectives.
   a. A Transformed Life.
   b. World Salvation.
   c. Victorious Local Church.
6. Answering the Call.
   a. The Challenge.
   b. What Is Most Worth While?
   c. Where God Calls Me.

SCRIPTURE REFERENCES.

Acts 2: 38-41; 1 John 3: 14; 1 John 2: 5; Acts 4: 12; Rom. 8: 14; John 8: 31; Matt. 25: 14-30; Luke 19: 22-24; Matthew 7-12; Matt. 22: 37; Matt. 28: 18; Matt. 11: 2-6; John 3: 16, 17; John 15: 8.

GOLDEN TEXT.

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets" (Matt. 7: 12).

SUGGESTED TASK.

What have you gotten from these studies this far? Write out a brief answer to foregoing question.

FOR THOUGHT AND DISCUSSION.

Aim: To show that the call to a life's work consists in trying conscientiously to carry out the Golden Rule by co-operating with our fellow-men and following the example of Christ in His business of ministering to men.

REFERENCES FOR SUPPLEMENTARY READING.

1. Gordon, "Quiet Talks on Service."
2. Williams, "Life of Elder John Smith."

X.

The Christian's Call to a Life-work

1. Back to Jerusalem

a. Importance of Beginnings. Tracing the history of Christianity and seeking to learn its requirements, we must go back and begin at the beginning. But when and where did Christianity begin? Christians have not fully considered this question. I heard an able preacher declare in his pulpit that the Christian church began in the Garden of Eden. Christianity neither in its faith nor practice was instituted in Eden, or in the days of Moses, or in the time of John the Baptist. John was no more a Christian than Moses, Abraham, Isaac or Jacob. John did not establish the kingdom of Christ. He was the herald of the Son of God, and proclaimed the kingdom at hand.

Christianity did not begin or exist during the lifetime of Christ, its founder. There was not a Christian nor a Christian church on earth until after Jesus ascended. Hence, the preaching and teaching during the public ministry of Jesus was the coming reign or church of Christ. Not until Pentecost, after the resurrection of Christ, are the apostles endued "with power from on high" and prepared with the keys of the kingdom to open

its doors to the people, and then and there did Christianity begin.

Do we as Christians wish to begin at the beginning? Come, then, to Jerusalem. Would we study the Christian life and program? Come here to Jerusalem. Are we so reverent for God, so anxious for ourselves, that we must have fidelity of practice, genuineness of service in all things? Come, then, to Jerusalem. Are we anxious to know about our acceptance with God as Christians? Come to Jerusalem. Is it possible to live the Christian life in its primitive purity and simplicity? Yes, come here to Jerusalem. We can not find the original Christian ideals anywhere else. We have but one guide through all time, and that is Jesus the Christ.

b. STUDY "ACTS" CAREFULLY. A physician of the first century has written a very remarkable book which gives a complete history of the beginning of Christianity. Thousands of Christians today have never read it. It is a regrettable fact that even teachers of the Christian religion have neglected this inspired book. Of all books, it is possibly the most important to the Christian in his call to a life-work. It tells him how churches were originally established, how primitive Christians proclaimed the gospel to all classes of men, and gives an account of the conversions of individuals under their ministry. It also tells how the early Christians consecrated their lives to God in their Christian living. This book is readily known as the "Acts of the Apostles." To find the true meaning

of the Christian's call to a life-work, we must, then, necessarily go back to apostolic foundations.

2. Evidences that We Are Christians

The change we call conversion is the most radical and complete that individuals can undergo. It means a turning from sin unto righteousness, from the world to Christ, from darkness to light; which involves the whole man and is marked by a thorough revolution in his whole life. So important and effective a change must be apparent to him who undergoes it. Therefore, it is possible for every individual to know when he is saved or has become a Christian. Men and women converted under the preaching of the apostles were not without assurance, and the conversion of men to-day and the evidences of their acceptance are the same as in the beginning.

a. ACCEPTANCE OF THE GOSPEL. First, the evidence of our conversion and of God's pardon lay in our one acceptance of the gospel. On Pentecost, the gospel was first preached and the conditions of acceptance proclaimed. A great multitude of unbelievers were congregated together. Peter presented the evidences of the Messiahship of Jesus, and, under pressure of conviction, they cried: "Men and brethren, what shall we do?" Then Peter said unto them: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God

shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They then that received his word were baptized: and there were added unto them in that day about three thousand souls" (Acts 2:38-41). These persons were converted. They knew themselves to be changed. In answer to the question, "Are you pardoned?" they could answer "Yes." Do we need more than this simple example to tell us that the first evidence of the Christian life is to know when we are saved or have become Christians?

b. LOVE TO GOD. Tracing the history of these early Christians, we find many proofs which were tests to them. Love to God is one. We see it evidenced in their fidelity to His commandments. Christian, can you say: "I love God; I love the Lord my God; I love His law; I love His will; I love His pleasure above all earthly things; I love His Son Jesus Christ, and seek to honor Him in all His commandments and ordinances"? Can you say that? Then, this test is met in you.

c. LOVE TO THE LORD'S PEOPLE. Another proof is love to the Lord's people. "We know that we have passed out of death into life, because we love the brethren" (1 John 3:14). Love to man is proof of our love to God. Love to humanity is evidence of our devotion to Christ.

d. OBEDIENCE. "But whoso keepeth his word, in him verily hath the love of God been perfected" (1 John 2:5). This is strong language, but God does not trifle. Commandments, ordinances, wor-

ship, service, profession, are not a mere pastime. You are a Christian or you are not. We know that we are Christians if we are keeping Christ's commandments.

e. RELIANCE. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12). Reliance upon Christ is a true test. For reliance upon self, good deeds, show of piety and benevolence are not what is wanted. We must rely wholly upon Christ our Leader.

f. PERSEVERANCE IN WELL-DOING. "For as many as are led by the Spirit of God, these are the sons of God" (Rom. 8:14). To be led by the Spirit is to follow gladly the teachings of the Spirit, to walk in the Spirit and grow in the Spirit. Such lives grow. Individuals who have "religious spells" can hardly be termed Christians. Church-members who need to be coaxed and coddled to get them to attend church services, and to do Christian work even a little bit, are scarcely regenerated men and women. Christianity is not an impulse; it is a life-sized job. Christianity does not consist in intellectually accepting Christ, and being baptized; it involves the whole life of the man or woman. Jesus said, "If ye abide in my word, then are ye truly my disciples" (John 8:31).

3. Enlisting for Life

a. AS A TRUSTEE. There is no truth more clearly set forth in the Bible than that man is in the position of a trustee of life. Jesus used the parable of the talents to illustrate this great truth (Matt. 25:

14-30). It is plainly taught in this parable that man is under obligation to God. Life is put in man's hands as a trust. Life is never given. It is always entrusted, even as you commit your treasure to your friend for its safe-keeping. And when you want it back you expect to get it. You are simply asking him to guard it for you. So with the life which God commits to us for a season, whether twenty years or threescore and ten. He does not give it outright. He merely entrusts it. We are truly stewards of life. Let life be anything and everything except a stewardship, and life has lost its zeal and significance.

b. THE INVESTMENT. The only way to keep life is to invest it. A violation of this principle was the fatal mistake of the unfaithful servant who buried his lord's pound. He evidently fancied that it was his duty to keep his pound safe and snug. But the buried pound defrauded its owner and the world. "He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that which I laid not down, and reaping that which I did not sow; then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest? And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds" (Luke 19:22-24). And so with life, no important part can be kept from use. God gives it to us for use. And unless we use it, He takes it away.

4. Three Principles

a. OBSERVE THE GOLDEN RULE. Every Christian should know the Golden Rule. "All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets" (Matt. 7:12). And preceding this commandment is an avowed allegiance to God. "Thou shalt love the Lord thy God." When we love God aright, obey His commandments and keep the Golden Rule, we come into proper relation with our fellow-men.

b. CO-OPERATE WITH ALL MEN. Jesus mingled with the wise and unwise, the rich and the poor. It was His purpose to draw men together in a common brotherhood. A co-operation of all men, upon the basis of love for each other, will build up the kingdom of righteousness.

c. FOLLOW CHRIST'S EXAMPLE. "Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth" (Matt. 28:18). He made it His special business on earth that the blind received their sight, the lame walked, the lepers were cleansed, the deaf heard and the dead were raised (Matt. 11:2-6). A Christian has not this miraculous power, but he can make it his business to minister to the wants of men and help them to better conditions, whether he be ruler or subject. Call to a life's work consists in trying conscientiously to carry out the Golden Rule, co-operate with our fellow-men and to follow the example of Jesus Christ in His business of ministering to men.

5. The Christian's Objectives

a. A TRANSFORMED LIFE. The first great object is a transformed life. The transformation is made through the dynamic power of the gospel of our Lord Jesus Christ. We can use up the powers He has given us only by taking Christ into the life and then passing Him out to others. This can be accomplished in prayer, in worship, in communion, in service, in business, in the home and in our dealings with our fellow-men. Every time we pass Christ on to another, instead of weakening our own life, it increases our own power. In Christ's kingdom, "that which giveth away always tendeth to increase." The constant repetition of this process transforms the life into the likeness of God.

b. WORLD SALVATION. The salvation of the world was Christ's great objective, and it must, therefore, be our objective. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world, but that the world should be saved through him" (John 3:16, 17). This wonderful utterance should cause every Christian to seek the salvation of the world. If Christ's plan was world salvation, then we must make it an individual matter.

c. VICTORIOUS LOCAL CHURCH. The final objective is a victorious local church. The Christian life must have an application to His divine institution called the local church. The membership of such a

church is united for the purpose of teaching, training, extension, etc., and of necessity the Christian must give time, talent, energy, personality and possessions in order to make the church a real power toward the accomplishment of Christ's work in the world and in the local field. The local church will be victorious when it receives from every member a due share of whatever is in the life that will help accomplish Christ's purpose.

6. Answering the Call

a. THE CHALLENGE. It is not enough for an individual to be saved, if the will of God is to be accomplished on earth. Every Christian should seriously ask himself at the threshold of the Christian life, "What may I do for Christ with my life, so that He may use me to the limit in Christian service?" The challenge of a life service is involved in the very principle of our allegiance to Him. There is no possible escape from this conclusion. Paul intimates in the third chapter of First Corinthians that some nominal Christians will prove by their lives that they are not really Christ's at all. They are "destroyed." But there are Christians who have turned to God and accepted Christ who never get very far in loyal service. They are building on Christ, but they are building "wood, hay, stubble," and these will be tried as by fire. They can only "soil the foundation." Others will build "gold, silver, precious stones," and they will be in the class to whom Christ referred when He said: "Herein is my Father glorified, that ye bear much fruit" (John 15:8). Let every Chris-

tian pause here and earnestly ask himself, "What is the real character of my life building? How far is my life glorifying God?"

b. WHAT IS MOST WORTH WHILE. The logic of our study thus far carries us to the point of being able to realize what is most worth while in life. This conception of the Christian life will lead thousands of Christians to reconstruct their programs. Our chief difficulty in the church to-day is that Christians do not appreciate this truth to the point of purposing to attempt to practice it. They are not giving thought to the spiritual welfare of others in their contact with people. They are not giving time to teach the Christian life in the Bible school. They are not giving time and talent to those gatherings at the church where the various gifts and graces of Christians are cultivated and encouraged. Some are scarcely loyal in church attendance. As a result of this deplorable condition, Christians have been missing the thing most worth while in life.

c. WHERE GOD CALLS ME. Every Christian, in order to be true to his Lord and his own soul, must give his time and talent to Christian service of some kind. It may be the gospel ministry or the work of a Christian missionary. It may be a Christian physician with opportunities to minister to both body and soul. It may be a secretarial position which offers kindred opportunities for definite Christian service. It may be some sort of specialized service in the great task of the church. It may mean a simple worker in the

church, at home or abroad, so increasingly needed. It will mean some sort of Christian work to which each life will be eagerly dedicated. It will mean that thousands of Christians, who have not faced Christ's call to a life of service heretofore, will do so now in this time of strenuous need.

DISCUSSION QUESTIONS.

1. What of the importance of beginning?
2. When and where did Christianity begin?
3. Where do we find the original Christian ideals?
4. What remarkable book is mentioned?
5. Why considered remarkable?
6. How may one know he is a Christian?
7. Answer the question, "Are you pardoned?"
8. What is the first evidence of a Christian life?
9. How may we evidence our devotion to Christ?
10. Why is it necessary to rely solely upon Christ?
11. Is it possible to rely upon Christians who have religious spells?
12. What does true Christianity involve?
13. What obligation rests upon man?
14. What can be said of man as a trustee of life?
15. Name the parable used to illustrate this great truth?
16. How is the only way to keep life?
17. What is the penalty for disuse?

18. What are the three governing principles in Christian living?

19. Whose example should we always follow? Why?

20. Give the three great objectives.

21. How is the transformation of life made?

22. What was Christ's great objective?

23. When will the local church be victorious?

24. In order to be faithful Christians, what will it be necessary for many church-members to do?

25. What does it specially mean to all who are facing the problem of their life-work?

26. What is worth while in the Christian's life?

27. Where does God call you?

XI.

THE CHRISTIAN'S DEVOTIONAL LIFE

STUDY IN OUTLINE.

1. Church Attendance.
   - *a.* A Statement.
   - *b.* Early Examples.
   - *c.* Modern Examples.
   - *d.* Effect upon Members.
   - *e.* Effect upon the Church.
   - *f.* Motives.
2. Praise.
   - *a.* Simple Meaning.
   - *b.* Object of Singing in Church.
     - (*a*) To Honor God.
     - (*b*) To Improve Our Own Lives.
     - (*c*) To Convict Others.
3. Prayer.
   - *a.* Meaning of Prayer.
   - *b.* Two Types of Prayers.
     - (*a*) Going to the Father to Ask for Something.
     - (*b*) Going Simply to Have a Talk.
   - *c.* The Different Places of Prayer.
     - (*a*) In Public.
     - (*b*) In the Family Circle.
     - (*c*) In Private.
   - *d.* Conditions of Acceptable Prayer.
     - (*a*) Offer in Faith.
     - (*b*) Humility.
     - (*c*) Forgiving Spirit.
     - (*d*) Abiding in Him.
     - (*e*) In His Name.
   - *e.* Jesus' Model Prayer.
     - (*a*) The Salutation.
     - (*b*) Petitions.
     - (*c*) Praise and Doxology.

f. Value of Prayer.
(*a*) Spiritual Culture.
(*b*) Intimate Communion with God.
(*c*) Blessings.

SCRIPTURE REFERENCES.

Luke 4: 16; Eph. 5: 19; Ps. 67: 3; Col. 3: 16; Jas. 1: 17; Acts 3: 1; Matt. 18: 19, 20; Matt. 6: 6; Heb. 11: 6; Jas. 4: 6; Matt. 6: 15; John 15: 7; Col. 3: 17; Luke 11: 2; Eph. 3: 20, 21; Jas. 4: 8; Heb. 4: 14-16.

GOLDEN TEXT.

"Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God" (Col. 3: 16).

SUGGESTED TASK.

Make a special study of your church hymnal. What is your favorite hymn, and why?

FOR THOUGHT AND DISCUSSION.

Aim: To show that one of the Christian's highest privileges in life is to attend divine worship on each and every Lord's Day in the year.

REFERENCES FOR SUPPLEMENTARY READING.

1. Beard, "Prayers for Use in Home and Sunday School."
2. Cowden, "Christian Worship" (Chaps. III. and IV.).
3. Errett, "Evenings with the Bible."

XI.

The Christian's Devotional Life

1. Church Attendance

a. A Statement. First of all, every Christian in every church should want a large congregation. Church attendance should be of great concern to every organized body of Christians. In these days, church pews do not command a premium; if they did, instead of a falling off, there would be an increase in the number of Christian workers. We are led to believe that there is a lessening appreciation of the church in these days by the masses. We do not like to believe that, but the fear is in our hearts and the conviction upon our minds that, in no small measure, it is true.

If such is the condition, is it not because the church herself is lacking in the knowledge of her calling? Is it not because Christians have no adequate conception of life service and a world work? Right here is the beginning of the whole matter. When followers of Christ come to understand themselves and the will of Christ, there will be a different atmosphere in the church of Christ. There will be a new inspiration in Christian fellowship and a new joy in Christ's service.

b. EARLY EXAMPLES. The importance of this subject is illustrated in Christ, the Head of the church, and in the example of the church itself in the beginning of its history. "And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read" (Luke 4: 16). He had formed the custom of attending Jewish services on the Sabbath day. In the study of His life, we find that He is often with His disciples at the synagogue on this day. True, the services at the synagogue were far from being ideal, and a long way from Christ's conception of true worship, but that did not keep Him from attendance upon its services. Jesus would have failed completely if He had withdrawn from the religious influences of His time. And to-day it is better to attend church and worship with people, who do so imperfectly, than to stay away from the church that has been dedicated to that service. Even after the departure of Jesus, the first disciples continued their visitations to the place of worship. They were whipped, imprisoned and commanded to quit their religious activities, but without avail. Love for God was in their hearts, and it must find expression at the public meeting-place of the people. Following the account in "Acts," we find that after the ascension of Christ they met in an upper room in Jerusalem and "there they continued with one accord in prayer and supplication to God." Notice, they were in one place and of one accord; that is, they were

of one mind, of one heart and of one purpose. They were there to worship God and to put themselves in readiness to do His work. Their work was a success, not because of special advantages, but because of their intense devotion and consecration. Christians that will follow their example to-day will be a growing power in the service of Christ. The story of the early church is of great interest along this line. The first three thousand souls "continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."

There was no periodic worship in those early days. There was firm belief, sincere devotion and consequently amazing results. "Every day in the temple and at home they ceased not to teach and to preach Jesus as Christ." Then, Paul was converted, and he turned his life into the channel of Christ's love, and with wonderful results. He established many churches which became centers of mighty spiritual power. These early churches in their great achievements came to us for a purpose, and that purpose is to enlighten our understanding, to awaken our interest in church attendance, and to enlist the engagement of our activities.

c. MODERN EXAMPLES. There are great churches in the world to-day, made so by their faithful continuance in Christian activities; made so by continuing stedfastly in the "apostles' teaching, in fellowship, in breaking of bread and in prayers;" made so by Christians having formed the habit of attending services at the appointed time and

place. What do you suppose would be the result if every member of every local church would be in sympathetic touch with, and in constant attendance at, all church services? There is no way of telling, but we know most assuredly that there would be a surprising growth in grace, knowledge and power. There would be an increase in workers and members. There would be a helping hand extended to all humanity, everywhere. There would be a world vision, and every Christian would have an active part in the world's redemption. Every Christian must come to see that one of his highest privileges in the Christian life is to attend divine worship on each and every Lord's Day in the year.

d. EFFECT UPON MEMBERS. Regular attendants at church services will become enthusiastic students of the Scriptures. They will take pleasure in making financial contributions to the support of the work. They will find added strength for Christian living through the following week. They will rejoice more and more to please God. They will become actively engaged in Christian work. The effect upon every Christian will be vital and lasting. It will bring him to an appreciation of his obligation to himself, to other members of the church, and to his fellow-man. This glorious privilege of faithful attendance will be the means of spiritual growth and the advancement of Christ's kingdom upon earth.

e. EFFECT UPON THE CHURCH. Vital messages will be compelled by faithful church attendance. The well-attended church will be solidly against

social evils. It will adjust present religious conditions. It will teach the wickedness of skepticism, mysticism and unbelief, and the beauty and grandeur of the gospel of Christ. It will develop efficient and intelligent leadership within the church. Truly, it will demand, as a paramount necessity, the recognition of Christ as the supreme ruler over all and the great head of the church.

f. MOTIVES. The impulse and desire for worship, the hunger for God, the need of help and inspiration, the belief in the church as a means of soul culture—these are some of the motives that should lead us to church. We have worn out the minor incentives and inducements and attractions. It is high time to emphasize the great principles. If we as Christians get into the spirit of the worship service, and the worship service gets into us, the result will be constant church attendance, a joyful experience and a happy usefulness.

2. Praise

a. SIMPLE MEANING. Praise has an important part to play in the training of the devotional life of every Christian. From the earliest days, praise has always been a part of the worship of Jehovah. The Israelites were often admonished to praise the Lord. David gave much attention to this matter, and made it occupy an important part in the Jewish services. In the New Testament Christians were required to teach and admonish one another in psalms, "speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord" (Eph. 5:19). Hence, it is evident

that every Christian should sing unto God, or, at least, make melody in his heart unto the Lord.

b. OBJECT OF SINGING IN CHURCH. The subject matter of all hymns and songs should be spiritual. But everything which is false in sentiment, or is inconsistent with the Scriptures, should be excluded from every collection of hymns and spiritual songs. This is obvious when we take into consideration the design and object for which this part of the worship was instituted.

(*a*) To Honor God. We sing unto God as our Creator, Father and Saviour. We honor Him by praising His holy name.

(*b*) To Improve Our Own Lives. Song has a powerful influence on the development of the Christian's life. It is perfectly proper that in every church some one, assisted by others, should be appointed to lead the singing. But every Christian should follow and express, either aloud or in his heart, his feeling of joy, or penitence, or gratitude, as the case may be. Let every Christian say with David of old: "Let the people praise thee, O God; let all the people praise thee" (Ps. 67:3).

(*c*) To Convict Others. The gospel may be proclaimed effectively by singing as well as by preaching. This fact makes it highly important that the sentiment of our songs be elevating, Scriptural, refining and purifying in their influence. The Christian in the past has sadly neglected this part of divine worship. But, henceforth, "let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms

and hymns and spiritual songs, singing with grace in your hearts unto God" (Col. 3:16).

3. Prayer

a. MEANING OF PRAYER. In Scriptural usage, prayer means a petition or request; it also includes confessions and thanksgivings. Prayer is not first of all the means of getting something from God, but the realization of Him in the soul. It is the communion of man with God. Prayer, then, is not merely a matter of stated time, but a constant walking with God and a realization of His presence at all times. A Christian, who thus communes with God, will place before Him his plans and desires and will ask for direction and guidance. For "every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning" (Jas. 1:17).

It is, therefore, vital that Christians pray, pray always, pray everywhere, and pray for all things necessary to their present and eternal well-being.

b. TWO TYPES OF PRAYERS. In the Christian's study of prayer, it may aid him to distinguish two general types of prayers:

(*a*) Going to the Father to Ask for Something. To this type belong those prayers offered under stress of emotion or because of some great need. It also includes prayers for special responsibilities, for daily tasks and for courage and wisdom. If rightly offered, they presuppose a willingness on the part of the Christian to be used of God in helping to confer the requested favor.

(*b*) Going Simply to Have a Talk. This second type with most Christians is largely meditation. Instead of being used as a means to produce action, it is rather for the establishment of a relation. When the Christian feels that he is alone and seeks companionship; his efforts have failed, and he desires comfort and sympathy; he has been weak or sinful in thought or act, and wishes to confess and to ask pardon—then the value of quiet meditation will infold the love of the Father.

c. THE DIFFERENT PLACES OF PRAYER. The habit of prayer is favorable for the cultivation of godliness. In no other religious exercise are we brought so near to God. Hence the impulse to pray is ever present to the Christian. There are three different places of prayer mentioned in the Scriptures:

(*a*) In Public. The great importance and benefits of public prayer, properly offered, must, I think, be obvious to all. In the early church, we are told that "Peter and John were going up into the temple at the hour of prayer" (Acts 3:1). In the ministry of Jesus, He began the teaching of prayer. In His "Sermon on the Mount" He introduced the word "Father," and gave recommendation for prayer and laws governing the same. Let Christians constantly remember that Jesus said "that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in

my name, there am I in the midst of them" (Matt. 18:19, 20).

(*b*) In the Family Circle. The Christian who begins his Christian living each day with a season of prayer in his home, will soon find that there is little difficulty in ascending still higher and higher on the way that leads to success. Prayer is a powerful means of producing good influence in the home. The relation of the parent to his child is the dearest and most interesting in the world, hence it has an influence peculiar to itself. What the Christian parent says and does, the child attempts to do and say. If he prays, it prays; if he neglects, it neglects. Therefore, the parent is responsible for the proper exercise of this influence over the child. This fact alone should cause every Christian home to establish the family altar. If you are a Christian, what about your family and your servants? This is the proper time to answer this question. The great importance of family prayers is certainly obvious to every Christian.

(*c*) In Private. There is no other place which is so favorable for prayer and supplication unto God. Here in private all external influences are excluded. Here there is no motive to deceive, or to make a vain display of our person. Here the mind turns in upon itself. Here the conscience is awakened. Here we see ourselves in the light of heaven. Here, under the deep conviction that the eye of God is upon us, we are compelled to be humble and to adore our Saviour. There is, therefore, deep significance in the words of Christ

when He says: "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee" (Matt. 6:6).

d. CONDITIONS OF ACCEPTABLE PRAYER. In order that the Christian may be able to pray in the way and on the conditions which God has Himself prescribed, we offer the following suggestions:

(*a*) Offered in Faith. "And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him" (Heb. 11:6). And hence it follows that the prayer lacking faith is but mockery and offensive to God. Prayer without faith is mere idle words.

(*b*) Humility. The Christian's prayers should be offered in the spirit of reverence and humility. For "he giveth more grace. Wherefore the scripture saith, God resisteth the proud, but giveth grace to the humble" (Jas. 4:6).

Even the proper attitude of prayer should not be neglected. But any attitude that does not indicate a want of reverence and respect is acceptable unto God. To the Christian in his private devotions, the most natural and becoming attitude is the kneeling posture. It is not frequently mentioned in the Scriptures. The Christian will also find kneeling the most becoming and acceptable attitude for his public devotions to God.

(*c*) Forgiving Spirit. Every Christian must constantly keep in mind the words of our Saviour:

"If ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15).

(*d*) Abiding in Him. The Christian abides in Him or continues in living union with Him. The promise is: "Ask whatsoever ye will, and it shall be done unto you" (John 15:7).

(*e*) In His Name. To offer prayer in the name of Jesus Christ is one of the peculiar privileges of the Christian. No patriarch or Jew ever prayed thus. But Jesus taught the disciples to pray in His name. It is, therefore, the will of God that all prayers shall be offered in the name of Jesus. In this manner all Christians honor the Son even as they honor the Father. Paul says: "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him" (Col. 3:17).

e. JESUS' MODEL PRAYER. Early in the ministry of Jesus, one of His disciples said to Him: "Lord, teach us to pray" (Luke 11:1). He introduced the word "Father" and gave them the prayer of prayers. It is the most beautiful, the simplest, the most comprehensive of all forms of devotion. It embraces the essential object of prayers: petition, intercession and thanksgiving. For our study, we make the following divisions of the Lord's Prayer as contained in the sixth chapter of Matthew:

(*a*) The Salutation. "Our Father who art in heaven." The term "Our Father" shows the paternal relation which God sustains to us in Christ.

It also reminds us that since we have a common Father, we are all brothers in Christ.

(*b*) Petitions. "Hallowed be thy name." This is a prayer for victory in our lives. Hence, in praying "Hallowed be thy name," we pray not only that God may be rightly worshiped, but for the upbuilding of the character of men.

The second petition is "Thy kingdom come." This supplication is for the spread of the gospel in the hearts and lives of the people through the world. It expresses the desire for conversion of all men everywhere.

The third petition is "Thy will be done." The complete subjection of the will of all Christians to the will and commandment of God. When we pray that His will may be done "in earth as it is in heaven," we are offering a petition for larger things.

The fourth petition, "Give us this day our daily bread," calls attention to the fact that we are dependent upon God. He gives us our daily food and supplies our bodily wants. If we enjoy health and strength, God should be thanked for it as well as asked for it.

The fifth petition, "And forgive us our debts." How? "As we also have forgiven our debtors." The word "debt" here means sin. We pray the Father to forgive us and seek in this way to be reconciled to Him. As Christians, we do not need to sin, but if we do, then there is forgiveness. It is through Jesus Christ that the Father forgives us our sins. If we desire God's forgiveness, we

must first forgive our fellow-men and be reconciled with them before we can expect God to forgive us our transgressions.

The sixth petition, "Bring us not into temptation," means deliver us from the form of temptation. We seek God's strong power to guard us from all temptations. Hence, all Christians look forward to the time when no evil can come to them. The true meaning is, "In this life, our Father, help to guard against, and deliver us from, the evil one."

(*c*) Praise and Doxology. "For thine is the kingdom, and the power, and the glory, forever. Amen." This is omitted in some of the best Greek manuscripts. It is placed in the margin of the American Standard Revised Version. This is an ascription of praise showing that God, the Father, is vested with all power and glory, and that there is no kingdom above His kingdom, and He is King and Ruler over all. For "unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever" (Eph. 3:20, 21).

f. VALUE OF PRAYER. From the analysis of prayer given in this study, we find that it is an essential element in worship and also a medium through which we receive blessings for ourselves and for others. In consequence, it is evident that the Christian who leads a genuine prayer life has continually a consciousness of God's presence and

power, and is in a position to receive the gifts which our heavenly Father wishes to bestow. Such, for example, are the following:

(*a*) Spiritual Culture. Prayer serves to cultivate our own spiritual lives. Without its frequent use, the spiritual life of a Christian will be dwarfed and will wither away. There is therefore deep significance in the words of Christ when He says: "Draw nigh to God, and he will draw nigh to you" (Jas. 4:8).

(*b*) Intimate Communion with God. The Christian needs divine sympathy, a sense of the divine presence. Jesus prayed before every great crisis in His life. Before His temptation, before Calvary, everywhere and upon every occasion, He prayed. So, to-day, we turn instinctively to God in communion and close fellowship. Hence, we find that those most devoted to God in this close fellowship of prayer have always been the most active Christians and the happiest of men.

(*c*) Blessings. Prayer moves the arm that governs the universe. The prayer of a poor, penniless and despised Christian will excite the sympathy of heaven and affect the purposes and acts of the Lord of lords. This is a law of the kingdom of heaven, from which none are exempt. "Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore

draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need" (Heb. 4:14-16).

DISCUSSION QUESTIONS.

1. Is there a lessening appreciation of the church to-day?
2. How may Christians create a new atmosphere in the church?
3. Did Jesus go to church?
4. Where did the early disciples worship?
5. What do we notice of special interest among the early disciples?
6. What special thing helps to make great churches?
7. What would be the result if every member of the local church would be in constant attendance?
8. What would be the effect upon church-members?
9. What effect upon the church?
10. What are the true motives for church attendance?
11. Should all Christians sing unto the Lord?
12. What about the Christian that says he can't sing?
13. What is the chief object of singing in the church service?
14. What is the meaning of prayer?
15. What are the two types of prayer?
16. What is the value of quiet meditation?
17. Why should the Christian form the habit of prayer?

18. Why should every Christian home have the family devotions?

19. What are the conditions of acceptable prayer?

20. Should the attitude of prayer be neglected?

21. Analyze the Lord's Prayer.

22. What is the real value of prayer?

XII.

THE CHRISTIAN'S STEWARDSHIP

STUDY IN OUTLINE.

1. The Meaning of Ownership.
   - *a.* Legal Ownership.
   - *b.* Possession Is Not Ownership.
   - *c.* Three Proofs of God's Ownership.
     - (*a*) The Scriptures Declare It.
     - (*b*) He is Man's Creator.
     - (*c*) We Are Christ's and Christ Is God's.
   - *d.* Acknowledgment of God's Ownership.
   - *e.* Mutual Responsibilities.
2. The Meaning of Stewardship.
   - *a.* Definition.
   - *b.* What Is Christian Stewardship?
   - *c.* Stewardship and Partnership.
   - *d.* Stewardship and Tithing.
3. The Purpose of Stewardship.
   - *a.* Acknowledges God's Ownership.
   - *b.* It Is a Positive Duty and Privilege.
   - *c.* Elevates Man.
   - *d.* Develops Character.
   - *e.* Characteristics of Stewardship.
     - (*a*) Faithfulness.
     - (*b*) Inclusiveness.
     - (*c*) Universalistic.
4. Accountability of Stewardship.
   - *a.* A Bible Steward.
   - *b.* Personal Accountability.

SCRIPTURE REFERENCES.

Matt. 22: 21; Ps. 24: 1; Deut. 10: 14; Ezek. 18: 3, 4; Luke 11: 3; Jas. 1: 17; 1 Cor. 7: 23; Gen. 1: 26; Luke 12: 13-21; 1 John 1: 3; Jas. 1: 17; 1 Tim. 6: 17-19; 1 Pet. 4:

10; Ps. 8: 6; Luke 12: 15; 1 Cor. 9: 17; 1 Cor. 4: 2; Luke 12: 48; Matt. 8: 12; Luke 16: 1-5.

GOLDEN TEXT.

"Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's" (Matt. 22: 21).

SUGGESTED TASK.

Study carefully the process of stewardship as shown by the story of the Bible steward in sixteenth chapter of Luke.

FOR THOUGHT AND DISCUSSION.

Aim: To show how important that we recognize our stewardship to God for our own sake, for the church's sake and for the sake of all to whom we bear relation.

REFERENCES FOR SUPPLEMENTARY READING.

1. Duncan, "Christian Stewardship."
2. Cushman, "Adventures in Stewardship."

XII.

The Christian's Stewardship

1. The Meaning of Ownership

a. Legal Ownership. In using the term "ownership," it must be distinctly understood that we are not discussing what is known as legal ownership in human relations. For between man and man, there is a well-known legal relationship, entitled ownership. Even Christ recognized this legal ownership when, in paying taxes, he said: "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's" (Matt. 22:21). By ownership, we mean the whole question of God's ownership of all that belongs to and becomes part of our life.

b. Possession Is Not Ownership. It is a common fallacy to think that possession means ownership. Possession, according to the dictionary, "is the act or state of possession; the holding or using of property in one's power or command."

It is a fact that we are by no means absolute owners of what we may happen, for the time being, to have. One example will serve our purpose. A robber has stolen an automobile during the night. The next morning a detective goes out to search for the car. He sees a suspicious character driving an

automobile, and, when he investigates, finds the number of the machine identical with the number handed him by the owner. The robber, despite his possession of the car, is not the owner. Possession, therefore, does not constitute ownership.

c. THREE PROOFS OF GOD'S OWNERSHIP. "The earth is Jehovah's, and the fulness thereof; the world, and they that dwell therein" (Ps. 24:1). We learn from this passage that life belongs to God. Time, talent, energy, personality and substance are all part of the life owned by God.

(*a*) The Scriptures Declare It. The first great proof of God's ownership is found in such passages as the following:

"Behold, unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth, with all that is therein" (Deut. 10:14).

"As I live, saith the Lord God . . . behold, all souls are mine" (Ezek. 18:3, 4).

In the New Testament, Christ's disciples were taught to pray: "Give us this day our daily bread" (Luke 11:3). We are also told that "every good and perfect gift is from above" (Jas. 1:17). Thus the Scriptures clearly declare ownership, not in man, but in God.

(*b*) He Is Man's Creator. God is the one and only Creator. He made us, and not we ourselves, and we are not our own. God is eternal in the heavens, and omnipotent, and therein rests the proofs of His ownership.

(*c*) We Are Christ's and Christ Is God's. Christ bought us and paid the price of His life,

that we might be saved. "Ye are bought with a price" (1 Cor. 7:23). The world has never yet had a greater manifestation of love than the love of Christ for lost men. Therefore, our tie of love to God gives Him the right to all personality and property.

There are other reasons for God's claim of ownership, but these are sufficient to prove that ownership is vested in God both by law and by love.

d. ACKNOWLEDGMENT OF GOD'S OWNERSHIP. God's ownership must first be recognized. The recognition is a simple matter which results from the knowledge that God is the giver and is the absolute owner of all things.

To acknowledge God's ownership is to meet the will of God upon the express terms which will satisfy His will and convenience.

There is a difference between the meaning of "recognition" and "acknowledgment." Recognition is clearly a matter of the intellect. Acknowledgment is the recognition that acts.

If we can make the word "acknowledgment" a burning flame of sincere meaning, we will not only solve our problems of the church finance, but we will send a thrill to the ends of the earth, because of what it will mean for the enlarged kingdom of our Lord.

e. MUTUAL RESPONSIBILITIES. Originally, God, being the creator, was sole owner of all. But He saw fit to take man into His partnership. He conferred on him "dominion over the fish of the sea, and over the birds of the heavens, and over the

cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26). Coupled with this right, there was laid a tremendous responsibility upon man. God also has a distinct responsibility to every one in possession of His powers and things. Therefore, mutual relations of great importance have been established. Each side must lovingly assume its share of the obligations and responsibilities.

Let us emphasize what we have said, by a New Testament illustration: "And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me. But he said unto him, Man, who made me judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself. and is not rich toward God" (Luke 12:13-21).

Personality and possessions are one in the sight of God. The wrong use of time reflects itself upon the whole life.

God, the owner, has the absolute right and added responsibility of directing how the things He owns shall be used. Here is the sum total of it all: "And when I come again, I shall require mine own with interest."

2. The Meaning of Stewardship

a. DEFINITION. Stewardship is a technical term, so first of all it must be defined. A steward, according to the dictionary, is a person entrusted with the management of estate or affairs not his own; "actively directs affairs for another; one who manages or disburses for another."

The term "trustee" has somewhat the same meaning. A trustee administers the estate of a deceased or absent testator. His service is always conditioned by legal requirements, and he is accountable to the courts.

b. WHAT IS CHRISTIAN STEWARDSHIP? Christian stewardship knows nothing of legal requirements. Our keen ambition should be to know the Master's mind, and then, unbidden, to fulfill His program.

Christian stewardship is the recognition and acknowledgment of all life, with all its vast and varied contents, of which money can represent but a minor part, as our Lord's estate. These are committed to our care, and therefore are to be administered as a sacred trust.

c. STEWARDSHIP AND PARTNERSHIP. When we acknowledge God's ownership, and take His Son

Christ as our Redeemer, and accept the responsibilities of Christian stewardship, we are then enjoying life in its highest level. This means real partnership with God, for "our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:3).

Stewardship is God's way of preparing men for partnership with Himself.

d. STEWARDSHIP AND TITHING. Many people think that "stewardship" and "tithing" are synonymous terms. But stewardship is a much more comprehensive conception of life than that which is included in the practice of tithing. It is easily possible for us to be "tithers" all our lives, and yet never have even a glimpse of the beautiful and wonderful things which are assured for those who have entered in the larger fellowship of stewardship.

3. The Purpose of Stewardship

a. ACKNOWLEDGES GOD'S OWNERSHIP. Stewardship requires that we should acknowledge God's ownership on God's own terms. This will not lessen, but increase, man's usefulness in the world. The New Testament makes it plain that divine ownership is one of the essential reasons for stewardship, for "every good gift and every perfect gift is from above, coming down from the Father" (Jas. 1:17).

b. IT IS A POSITIVE DUTY AND PRIVILEGE. It is a regrettable fact that a great many Christians fail to recognize stewardship as a positive duty enjoined in the New Testament.

Paul says: "Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed" (1 Tim. 6:17-19). Peter says: "According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God" (1 Pet. 4:10).

Stewardship is a grace, not a legal burden, that strengthens Christian character.

c. ELEVATES MAN. Every church has some persons who loudly say that the church is always trying to get a man's money away from him. Strangely enough, quite the contrary, it is the contention of the Scriptures that a man can not be separated from his money. We need to realize that money is an essential part of personality, and, therefore, the consecration of money is essential to the consecration of self. The Scriptures declare: "Thou hast put all things under his feet" (Ps. 8:6). Man, therefore, is to use everything to stand on so as to raise himself up rather than be submerged.

d. DEVELOPED CHARACTER. We learn from one of the inspired apostles the great truth that "a man's life consisteth not in the abundance of the things he possesseth" (Luke 12:15). Character becomes predominant when things are kept subordinate in the mind of man.

The purpose of ownership, therefore, is to produce a sense of responsibility, so that man will constantly turn to God to know and to do His will.

Paul says: "I have a stewardship entrusted to me" (1 Cor. 9:17). In this sacred time, every man must eventually render a strict account of his stewardship. It is a personal duty and privilege.

e. CHARACTERISTICS OF STEWARDSHIP. (*a*) Faithfulness. Christian stewardship is first characterized by faithfulness. "It is required in stewards that a man be found faithful" (1 Cor. 4:2). Intelligence is demanded, for without intelligence stewardship becomes foolishness. Stupidity in a steward is difficult to overlook. Nevertheless, the stupid steward may be endured, though he deserves the condemnation of Jesus that "he shall be beaten with few stripes" (Luke 12:48). But not so with unfaithfulness. Concerning the unfaithful steward, Jesus spoke these solemn words: "But the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth" (Matt. 8:12). It is our business as stewards to be alert, but to be faithful is more than our business, it is our life.

(*b*) Inclusiveness. The proof of our faithfulness is found in the inclusiveness of stewardship. We must include in our stewardship the firstfruits of all our increase—the firstfruits of time, talent, energy and possessions.

(*c*) Universalistic. Christian stewardship must be universal in its service. Personality and possessions are unlimited in their usefulness in the world.

Truly stewardship is the key to a Christian world.

4. Accountability of Stewardship

a. A BIBLE STEWARD. Jesus laid down the law of accountability when He said to His disciples: "There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses" (Luke 16:1-5).

Even a casual reading of this passage from the New Testament will impress upon us the largeness, the dignity and the responsibility of stewardship.

b. PERSONAL ACCOUNTABILITY. We have selected the above incident for the statement of personal accountability which it contains in the words: "Render the account of thy stewardship." God will make each life a stewardship. The day of accounting may be long delayed, but every steward must sooner or later render a strict account of his stewardship.

How important it is that we recognize our stewardship to God for our own sakes, for the church's sake, and for the sake of all to whom we bear relation.

DISCUSSION QUESTIONS.

1. What is legal ownership?
2. Did Christ ever recognize legal ownership?
3. Does possession constitute ownership?
4. What is the meaning of possession?
5. What rightfully belongs to God?
6. What is the greatest manifestation of love the world has ever had?
7. What does God's ownership first require?
8. State the difference between the meaning of recognition and acknowledgment.
9. Is it possible to separate a man from his money?
10. What is necessary in the consecration of self?
11. In what doth a man's life consist?
12. In beginning, what did God confer upon man?
13. Coupled with this right, what responsibility was laid upon man?
14. Does God have a responsibility to every one who possesses His power and things?
15. Who must assume the obligations and responsibilities?
16. Are personality and possession one in the sight of God?
17. What absolute right has God, the Owner?
18. What is the meaning of "stewardship"?
19. What is meant by the term "trustee"?
20. What is Christian stewardship?
21. How may we be stewards and yet partners?

22. What is included within the scope of Christian stewardship?

23. Give the three principal reasons for stewardship.

24. What must every man eventually render to God?

25. What are the three results of stewardship?

26. Is life a unit?

27. Is it possible to substitute one element for another?

28. Name the characteristics of stewardship.

29. What did Jesus say about the unfaithful steward?

30. Are possession and personality unlimited in this service?

31. Does God make each life a stewardship?

32. Will every steward be required to render a strict account for his stewardship?

33. Where do we find evidence of personal accountability in the Scriptures?

XIII.

THE CHRISTIAN'S USE OF MONEY

STUDY IN OUTLINE.

1. The Foundation.
   - *a.* A Christian and His Money.
   - *b.* Basis for Producing Money.
2. Acquiring.
   - *a.* Two Ways.
   - *b.* Making Money.
   - *c.* Acquisition as Taught By Jesus.
3. Saving and Spending.
   - *a.* Money Wisely Used
   - *b.* Trained to Spend Properly.
   - *c.* How to Spend.
     - (*a*) Living Necessities.
     - (*b*) Education.
     - (*c*) Recreative and Medical Needs.
     - (*d*) Welfare.
     - (*e*) Maintenance of Business.
   - *d.* How To Save.
   - *e.* Problem of Excessive Riches.
   - *f.* The Controlling Principle.
4. Giving.
   - *a.* Types of Giving.
     - (*a*) Emotional Giving.
     - (*b*) Sentimental Giving.
     - (*c*) Business Giving.
     - (*d*) Regular Giving.
     - (*e*) Stewardship Giving.
   - *b.* Money-raising Methods.
     - (*a*) Subscription Papers.
     - (*b*) Assessments.
     - (*c*) Pew Rents.
     - (*d*) Freewill Offerings.
     - (*e*) Individual Collector.

(*f*) Loss Collections.
(*g*) Underwriting Amounts.
(*h*) Money-making Devices.
(*i*) Tithing.

c. Expression of Our Love.

SCRIPTURE REFERENCES.

Matt. 25: 26, 27; 25: 9; 13: 44, 45; 21: 33; 20: 1-6; 13: 47, 48; Mark 4: 19; 10: 24; 10: 21, 22; Matt. 6: 33; 1 Cor. 16: 21; 2 Cor. 8: 3; 8: 7.

GOLDEN TEXT.

"But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. 6: 33).

SUGGESTED TASK.

Draw from your own experience further points for discussion in this study.

FOR THOUGHT AND DISCUSSION.

Aim: To show that the recognition and acknowledgment of God's ownership is essential in consideration of money as administered by the Christian in faithfulness.

REFERENCES FOR SUPPLEMENTARY READING.

1. Cushman, "The Church Treasurer Who Got Mad."
2. Hobson, "What We Owe."

XIII.

The Christian's Use of Money

1. The Foundation

a. A Christian and His Money. In laying the foundation for this study, we are confronted with the question: Shall a Christian and his money be related in terms of ownership or of stewardship? If in terms of ownership, the foundation of God is denied, and the world never can become Christian; then, the foundation principle of divine ownership must be accepted. Therefore, the recognition and acknowledgment of God's ownership is essential in consideration of money as administered by the Christian in faithfulness.

b. Basis for Producing Money. The one basis for producing money is a right relation to Jesus Christ and His Father. The result of that relationship will be a faithful stewardship; therefore, God will receive regularly a due proportion of all money which comes to the Christian.

2. Acquiring

a. Two Ways. There are two ways of coming into possession of money: by gift of inheritance and by our own efforts. That which comes by inheritance brings less of the character value than that which comes as the result of honest effort put forth in acquiring.

If, however, what is inherited be regarded as a stewardship, it will enlarge and enrich the life of the one who inherits.

b. MAKING MONEY. The desire to make money is practically universal. Moody says: "Make all you can, save all you can, give all you can." Shelley says: "I desire money because I think I know how to use it." It commands labor; it gives leisure, and to give leisure to those who will employ it in the forwarding of truth is the noblest present that an individual can make to this world. It should always be remembered that money-making and Christianity are compatible. The accumulation of money is a legitimate object. Much money in the hands of a faithful Christian is a motive power of great force among men. Goethe said: "Nobody should be rich but those who understand it." But I would add that it should be the duty of every Christian to know how to use it. Truly there is no good reason why every Christian should not seek wealth by pluck and perseverance in legitimate business.

c. ACQUISITION AS TAUGHT BY JESUS. Jesus gave the law of increase in His parable of the talents: "But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest" (Matt. 25:26, 27). The foolish virgins are likewise condemned for not going "to them that

sell'' and buy oil: ''But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves'' (Matt. 25:9).

The man in search of the hidden treasure buys the field where it is located: ''The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field'' (Matt. 13:44). The merchantman is represented as diligently hunting for pearls: ''Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls'' (Matt. 13:45). The householder planted a vineyard, and let it out to husbandmen. Hear another parable: ''There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country'' (Matt. 21:33). The employer is hunting the labor market for men to hire: ''For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a shilling a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing in the market-place idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh hour

he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle?" (Matt. 20:1-6). The Master Himself makes us see the fishermen casting a dry net into the sea: "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away" (Matt. 13:47, 48). To Jesus the kingdom of God is in the very midst of a busy world, where men are buying and selling and getting gain. In acquiring possessions, we become benefactors by administering them in the service of God and our fellow-men.

3. Saving and Spending

a. MONEY WISELY USED. Every Christian must face the responsibility of rightly using his money. Some one has said: "It requires more sense to know how to use it than to save it." Not every one who has the ability to make money has the ability to wisely use it. The possessor of money must constantly make decisions as to the use to which he will put it. The value of money always depends upon the use we make of it.

b. TRAINED TO SPEND PROPERLY. Unless Christians are trained to spend properly, they can not expect to become successful in their stewardship of money. We should begin with right ideas of money, saving and spending. The Christian who is not taught to manage his own affairs is not able to manage the affairs of God's house.

c. HOW TO SPEND. The Christian as a steward is required to know how to spend. He should take into account the following items of legitimate expenditure:

(*a*) Living Necessities. Every Christian ought to provide food, raiment, shelter and the like for himself and those dependent upon him. This is a necessity.

(*b*) Education. Money spent for the means of higher development is well spent. It includes education, music and kindred interests. It will enlarge the Christian's power to serve, and make his life more effective.

(*c*) Recreative and Medical Needs. This includes the care and repair of both mind and body by means of all upbuilding agencies.

(*d*) Welfare. We use this term to cover the institutions which minister to the welfare of the community, State and nation.

(*e*) Maintenance of Business. Maintenance, whether it cost much or little, is essential in the pursuit of business, profession or other means of livelihood.

The foregoing objects of expenditure should be viewed as a whole, so as to regulate what is necessary to expend for them, with due sense of proportion in relation to one another. In spending money, we shall do well always to remember that, as God's steward, we must first ascertain His mind. This should determine every detail.

d. HOW TO SAVE. There are many ways of saving in this day and age. The bank, Christmas

savings funds, post-office savings department, loan of the Federal Government—all these help to extend the habits of saving money. Many communities are being systematically trained to save through such agencies as thrift departments, Liberty Loans and building and loan associations. Any safe way of saving is the way of laying by for the morrow. Undoubtedly, saving of the right sort obviates waste, conserves force and prepares for the future.

e. PROBLEM OF EXCESSIVE RICHES. Jesus warned against the "deceitfulness of riches": "And the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful" (Mark 4:19). He also says: "Children, how hard is it for them that trust in riches to enter into the kingdom of God" (Mark 10:24). He was very clear on this subject in His interview with the rich young ruler: "And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions" (Mark 10:21, 22). There is need to be ever on guard against the subtle temptations which may accompany excessive riches. But, by applying the teachings of Jesus as to the using of money in the interest of the kingdom of God on earth, a victorious day shall be ushered in.

f. THE CONTROLLING PRINCIPLE. The Christian must regulate his stewardship of money by the principles which Jesus taught and Himself followed. All of our spending and saving is to be on the basis of "His kingdom first": "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

4. Giving

a. TYPES OF GIVING. Let us consider five types of giving. In addition to saving and spending money, every Christian must consider the giving of money to the whole-world task. It includes all the work of the local church, as well as the wider missionary task.

(*a*) Emotional Giving. This type of giving has prevailed in the average church for a long time. Paul's statement to the church at Corinth probably applies to this class of giving. He says: "That there be no collection when I come" (1 Cor. 16:2). He did not desire gifts under the pressure of his presence and personality. Of course, it is better to give under emotional pressure than not at all, but it is much better to give proportionately and regularly.

(*b*) Sentimental Giving. Sentiment controls the giving spirit of some church-members. They give because they like the minister, of course; if later on they come to dislike him, they cancel their subscriptions. Some do not believe in Home Missions, others will not support Foreign Missions, while still others do not believe in missions at all. Of course, such objects receive none of

their money. Sentimental giving will never build up a Christian life.

(*c*) Business Giving. Some people give to the church, when they feel that they must do so, for business reasons. They sometimes make large subscriptions on public occasions, especially when the name and amount are called out, to secure the good will of the church people. This type of giving does not appeal to a true Christian.

(*d*) Regular Giving. Many people practice systematic giving "on the first day of the week." But they fail to carry out the latter part of the Scriptural injunction: "Let each one of you lay by him in store, as he may prosper, that no collections be made when I come" (1 Cor. 16:2). It is not enough to give with great regularity; the Christian must also give proportionately.

(*e*) Stewardship Giving. Under the system of stewardship giving, the Christian counts himself only as a trustee of all that he holds in his life. He must therefore seek the will of God and distribute the firstfruits of all that he possesses. Stewardship giving is intelligent. It needs to know the wide field, as well as the local church. The money is distributed carefully, so that all the world is blessed thereby.

b. MONEY-RAISING METHODS. The church has devised many methods for collecting the Lord's revenue. In some places one method obtains, in others you may find several, and sometimes nearly all are used in one local church. In order that the Christian shall understand his relationship

to the local church money-raising campaigns, let us consider these methods:

(*a*) Subscription Papers. This old plan was originally used in small-sized communities. To-day, it is one of the most common, and yet unsatisfactory, methods of all. Under this plan, when it is found necessary to raise money to pay the preacher, two or three of the active members decide to start a subscription paper. One of the most influential men heads the list with a so-called enticing amount, and the raid begins. The paper is passed around to others to write down what they will give, and when they expect to pay it. The result is that it requires a hard struggle to raise the necessary amount. Oftentimes the church is obliged to resort to other money-making methods in order to raise the last few dollars. This plan will not increase the influence of the church in the minds of the people.

(*b*) Assessments. A budget for current expenses and for missions is made up by the official board. Then they go over the list of members and assign to each one a share of the total. Of course, in many cases, the assessment is fair, but in many it can not be. But, if every Christian would recognize God's ownership and his own stewardship, then the local church could use the assessment plan with glorious results, and our treasury would overflow with money, where to-day it is empty.

(*c*) Pew Rents. This is an old system, originally practiced in the New England churches. It

has never provided sufficient funds to run the church. It is an unscriptural practice.

(*d*) Freewill Offerings. No pledges are taken and no envelopes are used. Members simply give what they please when they come to church. If a man is big-hearted, he will give liberally; but if he is stingy, he will contribute a dime, and console himself with the thought that he has done his duty. Under this plan, Christians rob God of the increase which is due Him.

(*e*) Individual Collector. Under this plan, one person is employed or appointed as collector. The chief business of the collector is to visit everybody in the community and secure subscriptions and cash from as many as possible. It stands to reason that such a plan is dangerous both for the church and the collector.

(*f*) Loss Collections. This plan of financing the church puts the organization at the mercy of a few members. It is not orderly or systematic, and consequently produces no results.

(*g*) Underwriting Amounts. A few of the active, influential members agree to pay, if necessary, whatever may be needed at the end of the year to keep the local church out of debt. The practice of this plan, with even the best intentions, is not productive of good for the membership. An active Christian does not find it necessary to underwrite the budget.

(*h*) Money-making Devices. This is the poorest of all plans for financing the church. It educates the membership to follow the line of least resist-

ance to raise the money instead of giving it out of love to Jesus Christ. Entertainments, social suppers, etc., are all right in their place. They are very useful in developing the spirit of brotherhood. But they should not be used for placing funds in the church treasury for Christian work. Some arguments are given in favor of money-making devices by those who desire to continue the practice, but when the whole matter is considered, every argument in favor of it must give way before the habit of every Christian to give liberally of all increase.

(*i*) Tithing. This plan provided for every member to set apart at least one-tenth of his income for the Lord's work.

The practice of tithing will bring blessings into our lives, and mark the beginning of a new epoch in Christian experience. A man who tithes is always a happy, triumphant Christian. He but finds it so pleasant that he even delights in free-will offerings.

Experiences show that tithing is the only plan that will secure adequate and dignified support for the kingdom. In the past, we have been giving, for all purposes, much less than our tithe. How can we as Christians render an account of our stewardship? All who are familiar with church work must acknowledge that, in the past, her financial program has come far short of her responsibilities and opportunities.

We have tried all sorts of schemes to run the finances of the church, from oyster soup and

chicken pie to spasmodic giving, but they have not been a success. A United Presbyterian church in Ohio, with less than one-half membership tithing, gave more to the Lord in 1920 than fourteen other churches in that city. Testimony from churches where the tithing program was faithfully carried out is overwhelming. Tithing always solves the financial problem of the church.

In short, the tithing system meets all the conditions of the church, and the individual Christian. No other system does. Hence, we believe tithing is superior to all the plans devised by man.

b. AN EXPRESSION OF OUR LOVE. Giving is an act of the life of the Christian and not simply a transaction of the bank account. Our Lord does not desire our money and possessions except as it is an expression of our love for Him. When the Christian knows and loves, he gives liberally, and when he is ignorant and indifferent, he is miserly in his gifts to God. Gifts given in the spirit of love bear fruit in the personal life of the giver. Giving liberally is listed by Paul as one of the Christian graces. He says of the Corinthians, "Beyond their power, they gave of their own accord" (2 Cor. 8:3). But "as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also" (2 Cor. 8:7). Undoubtedly Christian giving should be placed by the side of faith, knowledge and other Christian graces, in the Christian mind.

DISCUSSION QUESTIONS.

1. How shall a Christian and his money be related?
2. What is the basis for producing money?
3. How do we come into possession of money?
4. Why should every one seek wealth?
5. In acquiring, how do we become benefactors?
6. Upon what does the value of money depend?
7. What should determine the Christian's expenditure?
8. What are some of the ways of saving money?
9. Name the five types of giving.
10. What can be said of stewardship giving?
11. Name some money-raising methods.
12. What is the best plan?
13. State your reason.
14. Is giving liberally a Christian grace?

XIV.

THE CHRISTIAN'S CALL TO SERVICE

STUDY IN OUTLINE.

1. The Call.
   - *a.* Its Importance.
2. Jesus the Pattern of Service.
   - *a.* In His Teachings.
   - *b.* In His Life.
   - *c.* In His Spiritual Experience.
   - *d.* In His Invitation.
3. The Place of Service.
   - *a.* In the Heart.
   - *b.* In the Home.
   - *c.* In the Community.
   - *d.* In the Wide World.
4. The Practice of Service.
   - *a.* All May Serve.
   - *b.* Five Ways of Serving.
     - (*a*) Personal Work.
     - (*b*) Teaching.
     - (*c*) Ministering to the Sick.
     - (*d*) Caring for the Needy.
     - (*e*) Reclamation of Character.
   - *c.* Specialized Service.
     - (*a*) Church Officers.
     - (*b*) Ministers.
     - (*c*) Assistants.
     - (*d*) "Lay" Preachers.
     - (*e*) Officers of Societies.
     - (*f*) Directors of Religious Education.
     - (*g*) Church-school Superintendent.
     - (*h*) Teachers.
     - (*i*) Personal Evangelists.
     - (*j*) Missionaries.
   - *d.* The Joy of Service.

SCRIPTURE REFERENCES.

Matt. 5: 16; 28: 19; Acts 4: 12; Luke 10: 30-37; Matt. 25: 32-42; 20: 28; 20: 27; Luke 22: 27; 4: 16-21; 22: 31-33; Matt. 17: 9-18; 11: 29, 30; 28: 19; John 3: 4-6; Mark 5: 19; Acts 1: 8; Mark 16: 15; Matt. 5: 1, 2; 4: 23; Mark 2: 13; Matt. 26: 55; 11: 4, 5; 1 John 3: 17, 18; Jas. 1: 27; Luke 15: 4-7; Matt. 28: 19, 20; Acts 1: 8; John 1: 40-51; Heb. 12: 2.

GOLDEN TEXT.

"Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (Matt. 5: 16).

SUGGESTED TASK.

Time should be offered for the securing of volunteers for Christian service.

FOR THOUGHT AND DISCUSSION.

Aim: To show that we can best serve Jesus Christ by serving one another.

REFERENCES FOR SUPPLEMENTARY READING.

1. Gordon, "Quiet Talks with World Winners."
2. Sneath, "Modern Christian Callings."

XIV.

The Christian's Call to Service

1. The Call

a. Its Importance. Our belief in Christ must culminate in Christian service or else the belief itself will wither away. Jesus said: "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:16). In giving this parting instruction to His disciples, Jesus said: "Go ye therefore, and make disciples of all the nations" (Matt. 28:19). These passages ring with an optimistic call to service. We first express our belief in Christ and then go to work.

It will be a great day when the thousands upon thousands of professing Christians come to a burning consciousness that service is the keynote of the Christian's life. The pressing need in every generation is that the Christian should make a business of "serving" even as did our Lord. It is the Christian's first work. We can not too often remind ourselves that we can but serve Him by "serving" one another.

Whether we feel like serving or not, as Christians we must serve until we do feel like it, for this has been entrusted to us, by which we can lift the world.

In Christ the apostles found the supreme object of service; for Him they were even willing to die. They might have devoted themselves to social reform with splendid success, but the New Testament shows that they believed that in the person of Christ they had a more powerful remedy than any other which they could urge. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12).

2. Jesus the Pattern of Service

a. IN HIS TEACHINGS. No one can doubt the central place which service held in the teaching of the Master. Consider, first, the parable of the good Samaritan: "Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I

come back again, will repay thee. Which of these three proved neighbor unto him that fell among the robbers? And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise" (Luke 10:30-37).

That the destiny of the dead before the throne of God depends upon service to humanity was shown by Jesus when He said: "And before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me" (Matt. 25:32-42).

Jesus also clearly revealed the purpose of His life when He said: "Even as the Son of man

came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). "And whosoever would be first among you shall be your servant" (Matt. 20:27). "I am in the midst of you as he that serveth" (Luke 22:27). Such passages might be multiplied indefinitely.

b. IN HIS LIFE. Christ's life was one of such constant service that we can not think of Him without the thought of His helping some one. Even with the whole kingdom of God upon His heart, yet He poured out His care on a blind Bartimæus, or a discouraged prodigal, or a poor widow crying for her rights. Everywhere Jesus gave Himself in service.

c. HIS SPIRITUAL EXPERIENCE. "And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written, The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, To proclaim the acceptable year of the Lord. And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him" (Luke 4:16-21).

Service is the ideal of His whole spiritual experience. When Jesus prayed, He remembered

friends, like Peter sorely tempted and needing help (Luke 22:31-33). And when Jesus was transfigured, He used His power in practical ministry (Matt. 17:9-18). Obviously, then, Jesus' public worship, His faith in God, His prayers, His eternal hope and His transfigured hours, all centered around a devoted life of service to individuals.

d. IN HIS INVITATION. Jesus says: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:29, 30). First is the invitation, "Take my yoke;" that means simply that we surrender. Then He says, "Learn of me;" that means training in discipleship. And then in Matt. 28:19, "Go ye therefore, and make disciples of all the nations;" that means the outer reach of all service for a world, and so, you see, Jesus, the Master, asks us to surrender freely to Him in service. Jesus never sends anybody alone. We are yoked with Him in service.

3. The Place of Service

a. IN THE HEART. Christ's service must commence in the heart. We must be born anew in the kingdom of God. "Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:4-6). A careful study of Jesus' conversation

with Nicodemus clearly brings out the necessity for a new heart.

b. IN THE HOME. Jesus said to a man whom He had healed: "Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee" (Mark 5:19). Good homes are essential for the making of Christian characters. If our Christian lives are manifested here, they are quite sure to stand the outward strain.

c. IN THE COMMUNITY. Jesus commanded His disciples to begin their first service at home. "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth" (Acts 1:8).

From this clear teaching we glean that a man should begin to serve Christ, testify for Him and make Him a place in the community where he lives.

d. IN THE WIDE WORLD. "Go ye into all the world, and preach the gospel to the whole creation" (Mark 16:15). The field of service takes in the whole world and every condition of men. We are besought to take every possible opportunity and every means to preach the gospel and cause men to accept Christ as their Saviour.

4. The Practice of Service

a. ALL MAY SERVE. That all do not is simply because service requires an understanding of the Christian life that all do not have. When the knowledge of service is acquired by all Christians, there will be a glad doing of just what service He

desires. What it may happen to be will be a small matter in itself. It is for Him, His desire, and that will bring out the best in service that we have.

b. FIVE WAYS OF SERVING. We will examine five ways in which Christians may serve:

(*a*) Personal Work. The most effective service is accomplished through personal work. Every man who accepts Christ becomes, in a certain sense, a personal worker to enlist others in His service and to give them the light of life.

If all the followers of Christ would do personal work, there would be no more complaints about a disappearing church.

(*b*) Teaching. Jesus Himself taught the people, in large and small groups, on the mountain (Matt. 5:1, 2), in the synagogue (Matt. 4:23), by the seaside (Mark 2:13) and in the temple (Matt. 26:55). He set an example of painstaking instruction for His followers. The time has come when the "teaching ministry" and the "teaching laity" must seek to save our churches from ignorance and ruin.

(*c*) Ministering to the Sick. All of us should seek the privilege of ministering directly to the comforts and recovery of the sick. Wherever Jesus went, the people thronged about Him for the healing touch. "And Jesus answered and said unto them, Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them" (Matt. 11:4, 5). He

used His mighty power to heal and help humanity. There are many that are sick in body and mind. Here is a large field for this service of love and mercy.

(*d*) Caring for the Needy. It is the commonplace of Christ's teachings that we should care for the poor, afflicted and destitute. He said: "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue; but in deed and truth" (1 John 3:17, 18).

We need to see with unmistakable clearness that Christian service is not simply spiritual ministry to men's souls, but that "pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world" (Jas. 1:27).

(*e*) Reclamation of Character. It is every Christian's duty to work for the reclamation of character. Christ was severely criticized by the Pharisees for receiving sinners. In reply, He spake unto them this parable: "What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for

I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance" (Luke 15:4-7). We need to fill our hearts with deep compassion for those who have fallen "by the wayside," and hasten the reclamation of character, for the sake of Jesus Christ our Lord.

c. SPECIALIZED SERVICE. By specialized service we mean work designed to serve a certain end or ends. Some must be wholly occupied in direct specialized service, but all must be wholly devoted to the great tasks of the church. The work of a Christian is not reserved for peculiar talents. The task is as wide as life, with room for every human ability.

Here we point out some special forms of work that will add to the effectiveness of the Christian's life and program:

(*a*) Church Officers. Such as elders, deacons, etc. Their qualifications and duties are carefully defined in the Bible. To conduct a really successful church, it is necessary to have a permanent body of spiritual leaders. This field of life service should be carefully considered by every acceptable Christian.

(*b*) Ministers. The work of the minister is one of the fields of work toward which every one should aspire who really covets the ideal work of all life. No vocation in all the world calls for more of the best in manhood or offers greater opportunities for real leaders.

(*c*) Assistants. Here is a splendid field calling for workers. Besides visiting, there is the work of the church office, keeping of records, care of correspondence and clerical work of the church. The church and minister need all the young men and women who are willing to apply their abilities.

(*d*) "Lay" Preachers. Here is a field of large opportunity seriously neglected in the past. There are scores of men in our churches to-day who have the ability to preach the gospel acceptably. Congregations can be ministered to in neglected and remote districts. Churches can be organized in homes and schoolhouses. Mission stations can be reached. Any one who can speak to a group need go no further for a commanding opportunity. In these days, when so many churches are without preachers, there ought to be scores of elders, deacons and members of the church trained and willing to devote their strength to the advancement of the kingdom in neglected places.

(*e*) Officers of Societies. The ministry of leadership and administration is the duty of every Christian according to his ability and opportunity. Officers are needed for such organizations as the guilds, ladies' aid societies, young people's societies, boys' clubs, etc. We should study this field of service in order to see the opportunities it offers and the calls it makes upon us.

(*f*) Directors of Religious Education. Many churches employ professionally trained men as the directors of religious eeducation. But where it

is not possible to employ such leaders, there are often men who have had special training who can undertake these duties. There are opportunities here for all who have the ability to organize all the processes of education.

(*g*) Church-school Superintendent. The church school is a field of service that requires trained lives for real efficiency. The shortcomings and inadequacies of our present Sunday schools should challenge all those who seek high service. The call is to quicken a slumbering church to its largest opportunity.

(*h*) Teachers. The church of to-day must believe in a teaching laity as well as a teaching ministry. Our church school will be doubled in numbers and effectiveness when Christian men and women, well qualified for the task, are induced to respond to the strong demand for more teachers. There is no reason why Christian teaching and Bible instruction should be wholly confined to the Bible school. Jesus said, "Go, teach" (Matt. 28: 19, 20), and He Himself taught the people in large and small groups. He had ever in mind His teaching mission. Here is a large field for this life-work of teaching.

(*i*) Personal Evangelists. In the church of to-day there is a great need of a work of the individual for the individual, but many draw back from this task. Yet it is in this field of work that the most effective service may be accomplished. Christ said to His followers: "Ye shall be my witnesses" (Acts 1:8). Jesus always entered into

personal conversation with those whom He met about the kingdom of God.

The Personal Evangelism movement, which has been inaugurated in most of our churches, is very important. It had its incentive in the writings of John (1:40-51), who tells us how Andrew won Peter and Philip won Nathaniel by personal efforts. If all Christians would seriously consider this field of service, there would be no more complaints about decadent churches.

(*j*) Missionaries. The kingdom of heaven can not fully come anywhere until it comes everywhere. All who work for the kingdom, then, work for it everywhere. Every one has a world mission. The essential part of the world task involves two elements: Supporting missions through the giving of money, and the giving of our lives in love and service. There is an immediate field for service in the first, but our special plea is for the second. The call of to-day is for young men and women to enlist as missionaries to help make this world Christian. The need for missionaries has not ended; it never will until the whole heathen world has been brought to the foot of the cross. Even then, we would still need the exchange of loving service.

d. THE JOY OF SERVICE. Jesus accomplished His work through love. "Who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God" (Heb. 12:2).

Christ showed in His daily living that true happiness must be attained through service to

humanity. Truly, there can be no greater happiness than to serve Christ in all of life.

If Christians will respond heartily to the call of service, there is no question but that God will pour out a blessing. There will be a real revival, such as we have never known. It will lift the church up to a higher plane of spiritual life and power, and the church of Christ will receive a mighty impetus.

DISCUSSION QUESTIONS.

1. What is the Christian's call to service?
2. What is the importance of this call?
3. Who is the pattern of service?
4. What parable shows the place of service in the teachings of Christ?
5. When did Jesus reveal the purpose of His life?
6. Why is it that all Christians do not serve?
7. In what five ways may we serve?
8. What is pure religion and undefiled?
9. What is every Christian's duty?
10. Where shall men serve the Christ?
11. How should we serve Christ in the home?
12. How, in the community?
13. How, in the world?
14. How is the only way to keep life?
15. What are the three great objectives in life?
16. What are the opportunities for Christian service?
17. How is it possible to minister to congregations in remote places?

XV.

THE CHRISTIAN'S WORK OF EVANGELISM

STUDY IN OUTLINE.

1. General Statement.
   - *a.* Meaning of the Word.
   - *b.* The Object of Evangelism.
   - *c.* The Task of Evangelism.
2. Evangelists.
   - *a.* Definite and Official Title.
     - (*a*) First Given to Philip.
     - (*b*) Timothy Was an Evangelist.
     - (*c*) Other Evangelists.
   - *b.* Use of the Term.
   - *c.* The Work of an Evangelist.
     - (*a*) Special Stress upon Soul-winning.
     - (*b*) Ability to Declare the Whole Counsel of God.
     - (*c*) To Revitalize the Whole Church.
   - *d.* The Need.
   - *e.* Desirable Qualities.
3. Bible-school Evangelism.
   - *a.* Opportunity.
   - *b.* The Aim.
   - *c.* Responsibility.
   - *d.* The Minister's Responsibility.
   - *e.* The Superintendent's Responsibility.
   - *f.* The Teacher's Responsibility.
   - *g.* The Parents' Responsibility.

SCRIPTURE REFERENCES.

Luke 20: 1; Rom. 1: 15; Acts 21: 8; 2 Tim. 4: 5; Acts 8: 4; Eph. 4: 11.

GOLDEN TEXT.

"Be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry" (2 Tim. 4: 5).

SUGGESTED TASK.

Make a special study of modern evangelism and compare with New Testament evangelism.

FOR THOUGHT AND DISCUSSION.

Aim: To show that our supreme object is to make a whole new man out of every man, and to make a new world in which the new man is to live and serve.

REFERENCES FOR SUPPLEMENTARY READING.

1. Kellems, "New Testament Evangelism."
2. Pell, "How Can I Lead My Pupils to Christ?"
3. Coombs, "Christian Evangelism."
4. Camp, "Winning One at a Time."
5. Martin, "Thirty Years on the Firing-line."

XV.

The Christian's Work of Evangelism

1. General Statement

a. Meaning of the Word. "Evangelism" comes from a Greek noun which means "good news," and again from a Greek verb which means to proclaim good news.

An evangelist, therefore, is a proclaimer of good news. Jesus Christ was an evangelist, for He preached the gospel (Luke 20:1). Paul was an evangelist as well as an apostle (Rom. 1:15). Philip was an evangelist (Acts 21:8), and Timothy (2 Tim. 4:5), and indeed all the early disciples, went everywhere preaching the Word (Acts 8:4).

Every Christian ought to do the work of evangelism, and however many other obligations may rest upon him, the obligation of bringing others to Christ is of the first importance.

b. The Object of Evangelism. To get men and women into right relation to God is the supreme object of evangelism. It must include the redemption of the whole life to its highest uses and most complete development. This task is great enough to challenge the best effort of God and man working together. It must be the goal of all

evangelistic endeavor, or the church will go on marking time and fail of its great opportunity.

c. THE TASK OF EVANGELISM. To make disciples of all nations, whether at home or abroad—for to-day everybody is everywhere—is the task of evangelism.

We, as individual evangelists, must not seek the souls of non-Christians alone, but we also must aim to create better schools, industries, homes and other advantages. Our object is to make a whole new man out of every man, and to make a new world in which the new man is to live and serve.

Personal, educational, pastoral, social, professional and group evangelism are all different phases of the same thing. Different methods may be employed and different emphasis may be used, but the content is the same. The purpose of it all is to save the entire human life, to get the kingdom of God down here, and to get the will of God done in the world. The task of evangelism, then, is more than saving the soul; it is the complete salvation of mankind.

2. Evangelists

a. DEFINITE AND OFFICIAL TITLE. Eph. 4:11 teaches that one particular order of the ministry, distinguished from every other, is singled out by Christ, the Head of the church, for this work in a distinctive sense. All may possess the gift of an evangelist in a measure, and be obliged to exercise its privileges and duty, but some are specially endued with it. "He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

(*a*) First Given to Philip. He was one of the seven deacons of the church at Jerusalem, but afterward became an evangelist. Philip was a great success as an evangelist to the Samaritans, and later was instrumental in converting the Ethiopian eunuch, and evangelizing many cities from Azotus to Cæsarea. From the account, then, of the evangelistic labors of Philip (Acts 8) we naturally infer that his chief business was to preach the gospel as an evangelist.

(*b*) Timothy Was an Evangelist. Paul says to Timothy: "But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry" (2 Tim. 4:5). This passage clearly implies that Timothy was an evangelist.

(*c*) Other Evangelists. While Philip and Timothy are the only ones who are personally called evangelists in the New Testament, yet it is evident that this title was applied to all who, like these men, went everywhere with the apostles, and, under their instructions, preached the gospel.

b. USE OF THE TERM. For our purpose, an evangelist may be defined as one who devotes himself exclusively to conducting revivals, protracted meetings or evangelistic services for churches or groups of churches. He is assumed to be a specialist along this line. Although many times regular ministers, by holding meetings either in their own or other churches, assume the role for the time being of an evangelist, the present section of this study undertakes to treat only the so-called general evangelists in their field.

c. THE WORK OF AN EVANGELIST. In general, his work differs little from that of the minister, but in certain respects the evangelistic work is more or less specialized.

(*a*) Special Stress upon Soul-winning. In the first place, an evangelist must lay special stress upon the winning of souls. His business is to drive home to the sinner the simple, sound plan of salvation. In this connection, he encourages Bible study and personal evangelism among the church-members, for personal work is the keynote of his message.

(*b*) Ability to Declare the Whole Counsel of God. The successful evangelist is conservative and thoroughly sound in doctrine, emphatic and convincing in method. He must have the ability to make known to others in a clear and forcible manner the whole counsel of God.

His field is the world. By him, as a representative of the Christ, the gospel is to be preached to every creature. His office is no sinecure. He must carry on with energy until the kingdoms of this world have become the kingdom of our Lord and His Christ.

(*c*) To Revitalize the Whole Church. The evangelist is more than a converter. He must not only work to increase the membership of the church, but to revitalize it as well. He is called upon to raise deficits or increase church budgets and stimulate Christian stewardship; he must frequently launch building campaigns; he must give a new impetus to gospel singing; he often recruits volunteers for

religious life-service; he is required to inaugurate new and better methods in local congregations. In short, to a greater extent than is popularly understood, the evangelist is one whose business it is to set things in order.

d. THE NEED. The great need for more New Testament evangelists is pressing. In a recent article in one of our magazines, we are told that in the year 1890 there was one addition to the church for each twenty-seven members, but in the year 1916 it required forty-eight Christians to win one. In one of the large denominations, in a recent year, one thousand churches reported no additions by confession. It is such a condition as this among the churches of the land that makes the work of an evangelist the greatest possible opportunity in this generation for serving Christ and His church.

Accurate figures as to the number of New Testament evangelists are nowhere available. The membership list of the International Association of Evangelists, representing all denominations, numbers about two hundred evangelists. A very liberal estimate of our own New Testament evangelists, no doubt, would be about the same number.

e. DESIRABLE QUALITIES. It is not possible to give a distinct set of qualities which fit an individual for the work of an evangelist. Certain qualifications are, however, relatively important. The Christian who seeks this field of work must possess, not only a Christian experience which makes him love God, but he must, to a great degree, be a

lover of humanity as well. His chief compensation is to preach the gospel to multitudes who are eagerly waiting for the old story of the simple gospel in all its force and power. What a noble band of young evangelical heroes followed Paul in his labors and travels. Would it not be well if all of our evangelists would profit by this example, call young men to their aid and assist them in training for this work? What a host of able and faithful young men might soon be gathered together for the great task of evangelism. Let every competent and talented young Christian consider well this glorious field of work.

3. Bible-school Evangelism

a. OPPORTUNITY. The richest and most fruitful field for evangelism is in the Bible school. If every Christian in the Bible school clearly sees the opportunity and faithfully does the work of evangelism, the church will have little to fear about the wastage of its life. Indeed, if the school is awake to its opportunity with an intelligent evangelistic program, it will make the early ages a period of careful preparation, so that when the proper age is reached there will be little difficulty in winning every boy and girl to Christ. They would be prepared to make a definite decision for Christ, and would expect to do so if they had the opportunity.

One of our most successful ministers gives the following testimony: "In reviewing my ministry in various churches, extending over a period of eighteen years, I am amazed to find how large

a proportion of those whom I have received into the church have been pupils in the Bible school. I do not exaggerate when I say that of these coming into the church by confession of faith, 85 per cent. have been under twenty-one years of age, and of those 95 per cent. have come out of the Bible school. That is to say, of all I have received, 85 per cent. have been Bible-school scholars." The proportion will not differ in most churches. Is it not a fact, and does it not tell us that here is the golden opportunity for every Christian? Nothing has ever been devised to take the place of the Bible school in reaching people. It is our recruiting-station and offers the most promising field for every Christian evangelist.

b. THE AIM. To bring the members, at the earliest possible moment, to the Christ and to train them for happy and fruitful service is the aim of evangelism in the Bible school. Mr. Trumbull writes: "The function of the Sunday school is to grow souls possessed by Christ's passion to win souls. It should be keyed to the purpose of giving the gospel to every creature." To save the unsaved is the bounden duty of the Bible school—just as much its duty and work as to teach the Book.

c. RESPONSIBILITY. The responsibility of evangelism in the Bible school does not rest with any one person, but with all Christians. Here it is very easy to pass the responsibility along. The minister passes it to the superintendent, and says that the school is his special work and he ought to be responsible for its evangelism. The superin-

tendent passes it on to the teachers, and says that he does not come into personal relation with the pupils, but the teachers do, and, as this is a personal matter, the responsibility rests with the teachers. The teachers, in turn, pass it on to the parents, and say that if the parents did their duty in the religious training of their children there would be no need of this work at all; therefore, the responsibility rests with the parents. The parents then pass it on to the minister, and say: "That is what our minister is paid to do; if he fails to do it, the fault is his, not ours." And so the circle moves round and round, each one passing the responsibility along to some one else. The result of this passing of responsibility is that the work of evangelism does not get done at all. In Christ's program of evangelism, every Christian is responsible, each in his own way and to the extent of his ability and opportunity.

d. THE MINISTER'S RESPONSIBILITY. The minister has a responsibility because he has an opportunity. The Bible school is a very important part of his church, and nothing will excuse him from neglecting this evangelistic field. The excuse that he has not the time and strength for this work is not more valid than if a man should say that his business is so great that he must neglect his family. It is the writer's candid opinion that if the minister has no time for the Bible school, he does not deserve to have one. No preacher needs to feel complimented on his wonderful preaching, or any great achievement,

if the salvation of his own Bible-school scholars is neglected.

The successful minister is not only active in the work of the church, but he is active in serving the Bible school. His visitation roll contains the names of the members of the school as well as the church. In his rounds of visiting, he will be alert and catch any information which may be used effectively by his workers. He will keep a prospective list of the Bible-school members who are old enough to confess Christ. He will also be on the lookout for new prospects and for new workers. If the pastor thus carries evangelism on his heart, he will do much toward stimulating evangelistic zeal in his church and school. And the pastor who bears evangelism on his heart will find opportunities by public prayer, in the mid-week service, in teachers' meetings and in personal conversation to magnify evangelism.

e. THE SUPERINTENDENT'S RESPONSIBILITY. The superintendent holds a position that is scarcely less responsible than the pastor's, with whom he should work in closest co-operation. His influence for evangelistic results is unlimited. He stands at the head of the school, and, by his spirit, purpose and plans, he can practically mold the Bible-school's evangelistic program. His personal touch with teacher and scholar, his unbounded enthusiasm for Christ, his passion for souls—these form the atmosphere that controls the school. His zeal for personal evangelism is essential for the promotion of continuous decisions and for the best work on

Decision Day. The superintendent who gives up his life and wisdom to the business of soul-winning will aim to inspire all of his members with a desire to bring souls to Christ, and to teach his workers how to be effective personal evangelists.

f. THE TEACHER'S RESPONSIBILITY. The real teacher makes it his supreme business to lead his pupils to Christ. He will see to it that all the influences, conscious or unconscious, that go out from him to them shall be influences for Christ. He will not be satisfied until he leads them all to Christ, not only as their Saviour and Master, but also as their Leader and Pattern. Some teachers have been very successful in reaching every member of the class for Christ.

If the teacher thus lays upon his heart the burden of each unsaved soul in his class, he will realize, as never before, that his aim, passion, purpose and effort should be personal evangelism.

g. THE PARENTS' RESPONSIBILITY. Parents, most of all, have the greatest opportunities to teach the Bible to their children and to bring them up in the Christian life. There is one thing that Christian parents can do to help promote evangelism in the Bible school, and that is, have family worship.

It may be difficult in many cases, on account of the fact that it is almost impossible to get all the family together at one time, but if they could only have family worship once a week, it would be far better than not to have it at all. Family worship can be greatly simplified, if you make it a part of the morning or evening meal. Make

it short and devotional. It would only add five minutes to the length of the meal. That would keep the subject of Christianity always before the family. Parents should always remember that the home is the best place to teach and to live the Christian life.

DISCUSSION QUESTIONS.

1. What is the meaning of the word "evangelist"?
2. What is the greatest obligation resting upon a Christian?
3. What must the supreme object of evangelism include?
4. What are the different kinds of evangelism?
5. How is the term "evangelist" used in the New Testament in a special sense?
6. Who was the first evangelist in the Jerusalem church?
7. What is the special work of an evangelist?
8. What title was applied to Timothy in the New Testament?
9. State the need for New Testament evangelists.
10. In what way does the work of an evangelist differ from that of a minister?
11. Why should every competent and talented young Christian consider the work of an evangelist?
12. What are the qualifications of an evangelist?

13. Why is the Bible school considered the richest and most fruitful field for evangelism?

14. What should be the aim of every Bible school?

15. Why has the minister a responsibility in soul-winning?

16. If the minister has no time for the Bible school, does he deserve to have one?

17. Is the superintendent's position in the Bible school less responsible than the minister's?

18. What forms the atmosphere that controls the school?

19. What should be the aim, passion and purpose of every teacher?

20. What one thing can the parents do to help promote evangelism?

21. Where is the best place to teach and to live the Christian life?

XVI.

THE CHRISTIAN'S WORK AS A PERSONAL EVANGELIST

STUDY IN OUTLINE.

1. Its Importance.
   - *a.* Personal Evangelism Defined.
   - *b.* Jesus Was a Personal Evangelist.
     - (*a*) Jesus Using His Lunch-hour.
     - (*b*) An Evening Interview.
   - *c.* Every Apostle Was a Personal Evangelist.
2. Personal Qualifications.
   - *a.* A Consistent Christian.
   - *b.* Consecrated Common Sense.
   - *c.* Enthusiasm.
   - *d.* Cheerfulness.
   - *e.* Perseverance.
   - *f.* Knowledge.
   - *g.* Prayer.
3. The Christian Salesmanship.
   - *a.* Believe in Yourself.
   - *b.* Believe in a Market.
   - *c.* Believe in Your Firm.
   - *d.* Know Your Man.
   - *e.* Know Your Goods.
   - *f.* Never Give Up.
4. Training-classes in Evangelism.
   - *a.* Evangelism of Boys and Girls.
     - (*a*) How to Begin.
     - (*b*) Suggestive Lesson.
   - *b.* Young Converts.
     - (*a*) The Christian Life.
     - (*b*) First Principles.
     - (*c*) Christian Service.

SCRIPTURE REFERENCES.

John 4: 21-26; 3: 3-7; 1: 39-51; Acts 3: 1-26; 10: 1-48; Tit. 1: 4, 5; Acts 16: 12-34; Eph. 6: 17; Matt. 6: 6; Gen. 32: 24; 18: 22; Ps. 55: 17; 119: 164; Dan. 6: 10; Mark 1: 35; Matt. 14: 23; Luke 6: 12; 22: 41; Matt. 6: 6; 28: 18-20; Heb. 11: 1; 11: 6; 1 Tim. 2: 4; Acts 3: 19; Matt. 10: 32.

GOLDEN TEXT.

"Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work."—John 4: 34.

SUGGESTED TASK.

Write a brief description of the conversion of the three thousand on the day of Pentecost.

FOR THOUGHT AND DISCUSSION.

Aim: To show that personal evangelism is at the basis of all successful campaigns for evangelism in the church.

REFERENCES FOR SUPPLEMENTARY READING.

1. Violette, "Training for Soul-winning."
2. Goodell, "Heralds of a Passion."
3. Conant, "Every-member Evangelism."

XVI.

The Christian's Work as a Personal Evangelist

1. Its Importance

a. Personal Evangelism Defined. Many Christians have a mistaken idea of personal evangelism. Some think it means working with an individual at the close of an evangelistic sermon to lead that individual to a definite decision to accept Christ. Others think it means quoting Scriptures to prove some Scriptural point. These methods are used with success by many evangelists and workers. But personal evangelism is something far greater and better.

Personal evangelism means the winning of an individual to Christ through the personal effort of another. Personal evangelism is at the basis of all successful campaigns for evangelism in the church. It will be a great day when the church is fully aroused to the responsibility and privilege of personal evangelism.

b. Jesus Was a Personal Evangelist. He was ready at all times to give His message, whether it be to one man who climbed up a tree or to a multitude thronging around Him. Study carefully the two following examples of Jesus as a personal evangelist.

(*a*) Jesus Using His Lunch-hour. The importance of personal evangelism in the ministry of

Jesus is demonstrated by His conversation with the woman at the well. When He saw the woman of Samaria, He forgot that He had sent the disciples to the city to buy food; forgot that His throat was parched with the heat of the day. He thought only of the need of a human soul. "Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be His worshippers. God is a Spirit: and they that worship him must worship him in spirit and truth. The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things. Jesus saith unto her, I that speak unto thee am he" (John 4:21-26).

(*b*) An Evening Interview. When Nicodemus came to Him by night, He did not generalize, but spoke directly to him in words that could be understood. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom

of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew" (John 3:3-7).

c. Every Apostle Was a Personal Evangelist. Andrew, through personal effort, brought his brother Peter to Christ. Philip, through personal solicitation, brought Nathaniel to Jesus (John 1:39-51). Peter and John brought about the conversion of the cripple at the gate of the temple (Acts 3:1-26). Peter, by personal evangelism, opened the door of the church to the Gentiles at the home of Cornelius (Acts 10:1-48). Paul was a personal evangelist (Tit. 1:4, 5; Acts 16:12-34). In fact, all of the early disciples "went everywhere preaching the word."

2. Personal Qualifications

In the personal qualifications of the soul-winner, there are several things that demand attention:

a. A Consistent Christian. No individual long succeeds in trying to make others what he is not himself. If our own Christianity is not genuine, we may be more or less successful in conducting a meeting, but we can not long be successful in dealing directly with individuals. One can not urge the claims of Christ on another when he is not consistent in his Christian life. He must be both respected and trusted before he can successfully be a personal evangelist.

If a Christian does not pay his debts, behave himself with proper dignity and sincerity, he will never be successful in personal evangelism.

b. CONSECRATED COMMON SENSE. A lack of common sense or tact in soul-winning often does much harm. Tact makes Christianity practical. Sometimes a person is prejudiced against Christianity permanently by the tactless approach of a well-meaning, but indiscreet, personal evangelist. As a result of this unfortunate condition, both are defeated. The one sinned against himself for refusing to be helped, even though he was approached tactlessly. He ought to have overlooked the method because of the sincerity of the motive. The other sinned against his fellow-man by not using plain common sense in this most important work of evangelism; he hindered him in his attempt to help him. In personal evangelism nothing is of greater importance than common sense.

c. ENTHUSIASM. Enthusiasm is a necessary factor in your work. The people with whom you talk will estimate the worth of the Christian life more by the animated face and flashing eyes than by what you have to say, for the face telegraphs to them the spirit of the work. If, for any reason, your enthusiasm is running low, take yourself in hand and generate new enthusiasm. It is indispensable to the success of the landing of your prospect.

d. CHEERFULNESS. This work should be done in the spirit of cheerfulness. We must address ourselves to the great art of winning men in the exuberance which belongs to a thankful and praiseful heart.

e. Perseverance. Perseverance is needed to conquer in personal evangelism. This is a life-long work. "Go to work to-day in my vineyard." To-day is the demand, but this demand meets the eye, and speaks in the ear, and lays its claim on the heart and head and hands, every morning from life's first dawn to its final close. To-day—it claims but one day at a time, but claims every day as it passes. It closes only with the close of life. There should be no relaxation of effort. No getting weary of the work. No getting discouraged.

f. Knowledge. The personal evangelist must know men, but, above all, he must know the Bible. The word of God is called the "sword of the Spirit" (Eph. 6:17). No one would go into battle without some sort of a weapon to fight with. But we must know how to use the Word. A soldier could not do much in battle if he did not know how to use his weapon. "The Bible is our toolchest, and we must know what tool is needed for a certain work, and where to find it."

g. Prayer. The personal evangelist must be a man of prayer, both for the effect it produces on himself and the effect it produces on others. It is possible to create an evangelistic passion in ourselves by making a prayer-list of a few unsaved persons, in whom we have no particular interest, and praying for them every day by name. We can not do that very long before we will seek opportunities to help answer our own prayers. God and the personal evangelist always become partners in the winning of a soul, God doing what the indi-

vidual can not do, but the individual always doing the thing he can do.

The personal evangelist should cultivate the habit of secret prayer. Jesus said: "When thou prayest, enter into thine inner chamber" (Matt. 6:6). Here the Master directs His disciples, when they pray, to seek a place where they would be alone with God, and there to pray to Him who dwells in a world unseen by mortals. The power of this privilege is clearly demonstrated in the Scriptures. It will be sufficient to refer you to Jacob, in his lonely wrestling (Gen. 32:24); to Abraham, pleading for Sodom (Gen. 18:22); to David (Ps. 55:17; Ps. 119:164), to Daniel (Dan. 6:10); to the example of the Redeemer Himself. We have not a full record of His life, but we are told: "In the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed" (Mark 1:35). Again, "He went up into a mountain" (Matt. 14:23). Again, "He continued all night in prayer" (Luke 6:12). He prayed also in the garden of Gethsemane (Luke 22:41). He was often alone with God in prayer. The Saviour, with the burden of redeeming the world upon Him, felt so much the importance of private prayer that He rose up before it was day, to secure time. He made it a matter of self-denial, that He might be alone with God. The personal evangelist has thoughts, feelings, fears, trials, problems which can be met in no other way. He must go to the throne of grace and seek help there (Matt. 6:6).

3. Christian Salesmanship

A successful personal evangelist must be a good salesman. The same principles which enable a man to sell his goods are applicable to a personal evangelist. The manager of a large business concern gave his salesman six simple rules of salesmanship. They may be used successfully for guidance as personal evangelists:

a. Believe in Yourself. The personal evangelist must have self-confidence. He must believe that he can present the claims of Christ in such a way that men will accept them. He is a poor salesman who, after representing his house and exhibiting his samples, tells the prospective buyers that in a few days a competent man will be along and book his order. A good salesman takes the order with the full assurance that he is able to fill it. The personal evangelist must have the same sort of self-confidence. If a Christian knows what Jesus has done for him, if he finds Him a constant inspiration and help, it will go a long way toward helping some one else to accept Him. When more Christians believe more in themselves as agents used of God for this work, and practice personal evangelism more, there will be fewer dead churches and discouraged Christians than there are to-day.

b. Believe in a Market. No salesman can work up much enthusiasm to sell his goods if he does not believe there is a need for them. If there is a need, he can create the demand. Now, this is precisely true of evangelism. The successful personal evangelist must first believe with all his

heart that the world does need the gospel of Christ.

c. BELIEVE IN YOUR FIRM. The personal evangelist must believe that when Christ gave the great commission (Matt. 28:18-20) He meant what He said. He must believe that Christ was in earnest and that He stands by him in his work. He is not working alone, but doing teamwork with Christ. His faith will then express itself in a conviction that God will be with him and give him success.

d. KNOW YOUR MAN, HIS NAME AND BUSINESS. The more you know about him, the more intelligently you can present the claims of Christ.

State the condition of the person to yourself in different forms. Get the precise point to be met clearly and individually before you. Find out, in dealing with this particular person, what dangers must be guarded against. Now ask yourself what exactly is involved in the position of this person, naturally, necessarily involved. And this necessary implication means that some truth is set aside or overlooked. What exactly is that needed truth? Now search for the passages (maybe whole books or trend of Scripture) enforcing and emphasizing the points brought out in the truth needed.

e. KNOW YOUR GOODS. The more the personal evangelist knows about Jesus Christ and His power to save, the better worker he will be. It is sufficient to say that the Christian worker must know Christ before he can truly recommend Him to another.

f. Never Give Up. Be persistent. Jesus requires faithful, patient, helpful service. A good personal evangelist wins souls. Never give up an individual; go after him the hundredth time, if necessary. Hold on for victory.

4. Training-classes in Evangelism

a. Evangelism of Boys and Girls. It means a great deal of work to train our boys and girls in the Bible school for the Christian life, but it will add greatly to the future success of the church. No work will be more delightful or worth while than to take the youth of the school and build them up in character and train them for Christian service. If we fail at this point, we fail in the most vital part of personal evangelism.

(*a*) How to Begin. What should be attempted in such a class? The first step is to teach them what it means to be a Christian. This may be accomplished by the use of special lessons in the Junior and Intermediate group of our Bible schools. Many times special supplemental lessons may be easily correlated with the regular lessons, or only part of the lesson period may be used. They will also prove useful in aiding our Bible schools to become aggressively evangelistic.

(*b*) Suggestive Lesson. To serve our purpose, we herewith give a suggestive lesson for the evangelism of youth on "How to Become a Christian."

(1) Question—What is the first thing that we must do to become a Christian? Answer—Have faith in Jesus Christ as the Son of God.

(2) Q.—What is faith? A.—"Taking God at his word."

(3) Q.—What is the Bible definition of faith? A.—"Now faith is assurance of things hoped for, a conviction of things not seen" (Heb. 11:1).

(4) Q.—How do we get faith? A.—By hearing the gospel of Christ.

(5) Q.—Can we please God without faith? A.—No. Paul says: "Without faith it is impossible to be well-pleasing unto him" (Heb. 11:6).

(6) Q.—What is the next step to become a Christian? A.—Repentance.

(7) Q.—What is repentance? A.—Sorrow for sin that leads to a better life.

(8) Q.—What influence leads to repentance? A.—The goodness of God leadeth to repentance (1 Tim. 2:4).

(9) Q.—Why is it necessary to repent? A.—"That your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord" (Acts 3:19).

(10) Q.—What is the third thing that we must do to become a Christian? A.—We must confess Christ as the Son of God.

(11) Q.—Who was the first to make the great confession? A.—Peter.

(12) Q.—What is the great confession? A.—"Thou art the Christ, the Son of the living God."

(13) Q.—Where is it recorded in the Bible? A.—Matt. 16:16.

(14) Q.—Where should we make this confession? A.—Openly, before the people.

(15) Q.—Why? A.—Jesus says: "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven" (Matt. 10:32).

(16) Q.—Why should we make this confession? A.—It honors Christ.

(17) Q.—What is the last thing we must do to become a Christian? A.—Be baptized.

(18) Q.—Why is it absolutely necessary? A.—Because Christ commanded it.

(19) Q.—Name the four steps that are necessary to become a Christian. A.—Faith, repentance, confession, baptism.

b. Young Converts. The weakest point in our modern church life is the failure to properly care for and train those who have been converted. Too often they are received into the church and left to themselves, and for want of proper training they either drop out of the church altogether or become sort of neutral members who are neither happy nor useful. With such a condition as this, it is difficult to do any very successful evangelistic work.

The question now arises, How shall this work be done? For convenience and clearness, we designate the work to be accomplished under three heads:

(*a*) The Christian Life. If the results of evangelistic efforts are not conserved, the work has been a failure. Naturally, then, the first step is to teach them what it means to be a Christian. They should be taught that to be a Christian means to

accept and follow Christ as a personal Saviour. It means to live a life of love and loyalty to Him and of unselfish service to men. Now that Christ is their great Teacher, they enter His school to learn how to live the Christian life.

(*b*) First Principles. The second step in the training of young converts is to direct their attention to the fundamental principles of Christ as essential in the extension of His kingdom, and in the future work of evangelism. They should be familiar with the Restoration plea and be prepared to preach and teach it everywhere they go. This part of the training should be very simple in outline, showing how the Bible deals with these great truths.

(*c*) Christian Service. The final section in the training program may be called practice. It is only as Christianity is applied to the practical problems of life that it shows its real worth. The more Christians put their Christianity into action, the more tenaciously they will hold to it.

The aim of all training-classes is to make the members of the church spiritual Christians, Biblical Christians, active Christians and intelligent church-members. When this type of work is accomplished, there will be fewer backsliders, less formality in church work, greater church attendance and less cause for inconsistent Christian living. Truly, evangelism is a work that requires much tact and patience, but there is no investment of time and strength that makes a larger return in Christian endeavor.

Discussion Questions.

1. What is personal evangelism?
2. State the importance of personal evangelism.
3. Was Jesus a personal evangelist?
4. What is the significance of the statement, "went everywhere preaching the word"?
5. What are the personal qualifications of the soul-winner?
6. What is meant by being a consistent Christian?
7. What makes Christianity practical?
8. What one quality is indispensable in soul-winning?
9. What is the Christian's lifelong work?
10. Why is it necessary for the personal evangelist to know his Bible?
11. Why should the soul-winner be a man of prayer?
12. Why make a prayer-list of the unsaved?
13. State the importance of secret prayer.
14. In what sense is a Christian a good salesman?
15. What are the six rules of salesmanship?
16. Why is it necessary for the Christian worker to first know Christ?
17. What is the first step in training the youth of the Bible school?
18. What advantages in using supplemental lessons in the departments?
19. How may we aid our Bible schools to become aggressively evangelistic?

20. What is the first thing that we must do to become a Christian.

21. Name the four steps that are necessary to become a Christian.

22. What is the weakest point in our modern church life?

23. How shall we train our young converts?

24. Give the first step in training young converts?

25. Give the second step.

26. How may Christianity show its real worth?

27. What is the true aim of all training-classes?

28. Why are the fundamental principles of Christ essential in the extension of His kingdom?

XVII.

THE CHRISTIAN'S CALL TO THE MINISTRY

STUDY IN OUTLINE.

1. Significance of the Call.
   - *a.* Names.
   - *b.* Scriptural Term.
   - *c.* The Call.
2. Desirable Qualifications.
   - *a.* Christian.
   - *b.* Preacher.
   - *c.* Teacher.
   - *d.* Friend.
   - *e.* Executive.
3. Types of Ministry.
   - *a.* Women in the Ministry.
     - (*a*) Regular Ministers.
     - (*b*) As Ministers' Wives.
   - *b.* Student Ministers.
   - *c.* City Ministers.
   - *d.* Country Ministers.
4. The Minister's Preparation.
   - *a.* Self-development.
   - *b.* Theological Difficulties.
   - *c.* Educational Advantages.
5. The Minister's Compensation.
   - *a.* Money.
   - *b.* Joy.
   - *c.* Favor of God.

SCRIPTURE REFERENCES.

Matt. 20: 25-28; John 8: 32; 18: 37; 2 Cor. 13: 8; Dan. 12: 3.

GOLDEN TEXT.

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20: 28.

SUGGESTED TASK.

Study carefully one of Benjamin Franklin's sermons.

FOR THOUGHT AND DISCUSSION.

Aim: To show that the supreme need of the world in this great twentieth century is a ministry manned by men who are equal to their task.

REFERENCES FOR SUPPLEMENTARY READING.

1. Moffatt, "Seeking the Old Paths."
2. Abernethy, "Center-shots at Sin."
3. Book, "Columbus Tabernacle Sermons."
4. McGarvey, "Sermons."

XVII.

The Christian's Call to the Ministry

1. Significance of the Call

a. Names. The names by which the minister is known are somewhat significant. "Rector" describes him as a ruler of his congregation; "father" is the familiar designation by which Roman Catholics address their minister; "priest" is sometimes applied as a stigma to the ministry; "preacher" is used as the official title in the Methodist Episcopal Church; "parson" points him out as a person of eminence in the community; "elder" represents him in the primitive church; "pastor" is the name by which the New England ministers wished to be known, and is the official title generally used to designate the minister.

b. Scriptural Term. The name by which our Lord loved to describe Himself is the best of all—the minister. The word "minister" comes directly from a Latin word meaning "to wait on, to serve." It is used more than twenty-five times in the New Testament. But Jesus called them unto Him, and said: "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you:

but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:25-28). The minister, therefore, is in a true sense one who waits on or serves another. In its Scriptural sense, this title implies nothing that should be offensive to any one.

In this study, the term "minister" is used to include all of the usual functions of the ministry, of leadership in church life—the minister of a church.

c. THE CALL. The call to the ministry and the training of the minister for his work are subjects which do not come within the scope of this treatise. It is necessary, however, to refer in a general way to the nature of the call.

The minister, first of all, is the minister of Christ and derives his authority and power from the Head of the church. The evidence that God has called him to this work must be gathered from various sources. First, a strong inclination to undertake this work is a good indication of a divine call. But inclination is not enough; there must be a love for the work itself. A genuine passion for righteousness and a strong desire to lead men into the knowledge of our Lord and an unconquerable faith in Christ that can not be moved. A man ought to be able to determine whether he possesses an ability and a fitness for the work of the ministry.

2. Desirable Qualifications

The health and effectiveness of any organization depends upon its leaders, and in none other is this leadership so vital as in the church organization. Inefficient or weak leadership means certain defeat. When the leadership of the local church declines, the best life of the people declines. The supreme need of the world in this great twentieth century is a ministry manned by men who are equal to their task. Phillips Brooks once said: "The Christian ministry is the largest field for the growth of a human soul that the world affords."

a. CHRISTIAN. The minister is first of all himself a Christian, a man who reposes all his confidence and hope in Jesus Christ his Saviour. His love for humanity and for his heavenly Father has made him gentle and true; has unfolded within him a Christlike sympathy towards all sorts and conditions of men, women and children, and filled him with a supreme passion to serve. To this quality, all other things are secondary, but they are, nevertheless, important.

b. PREACHER. Second of all, the minister is a preacher. He is a preacher of the gospel for Christ in this day and age. It is not a matter, then, of writing intellectual essays (there are enough of these in books and papers), or of delivering eloquent orations; no man has the power to deliver two every week, or of keeping the congregation interested and pleased, though this is necessary. It is nothing less than the presentation of Jesus Christ and Him crucified. The minister not only

proclaims truth, but he glows and shines with it. In effective preaching he brings into action every faculty and power. He is, in the truest sense, a soul of flame to kindle others. To preach, then, is the most glorious and difficult of all tasks and the most exacting of all labors.

c. TEACHER. The minister is the preacher and the teacher melted into one. Christ was decidedly a teacher, and the duties are inherited by the ministry of to-day. Our need to-day is pre-eminently a teaching ministry. For some, the Book is closed. Some have relegated it to the shelf as out of date. Some find it full of enigmas and mysteries. Others neglect it through ignorance.

Here is the minister's opportunity to teach the plain and simple Word of truth. The paganism of men and women and the atheism of those who are too frivolous to think must be overcome by the best type of a teaching ministry. Truly, the importance of the work of the minister as a teacher can not be overestimated.

d. FRIEND. The minister is more than a preacher or a teacher; he is a friend. To reach men, the minister must laugh with them in their joys and sympathize with them in their sorrows. He must stand beside them in their temptations, pity their follies, bear their griefs, and, in the truest sense, be a friend to men. He should be the best known man in his community; the business man, the professional man, the laboring man, the teacher, the pupil in the school should recognize him with a cordial greeting; he should be the

one man to whom every one in need would turn. When the minister has succeeded in establishing between himself and his fellow-men such relations of friendship, great opportunities of helpful ministry will come to him.

e. EXECUTIVE. A disadvantage to the work of the minister is the lack of business efficiency in the local church. Of all the big institutions in the world the church organization is the best to be adequately systematized. Of course, spiritual goods are not to be sorted out and arranged on shelves and sold over the counter like groceries. And yet, without some systematic method, a large task and a splendid opportunity are dissipated through being spread out over too wide a surface. This is to-day one of the real problems of the minister.

If the church is to be a working force in the community and the world, one of the prime qualifications of the minister will be leadership. The church which has attained unto this conception will emphasize the necessity of a minister possessing the function of leadership. The question, then, of the minister possessing the gift of organization, and the power of enlisting others in the work of Christ, is very important.

Such are the most important qualifications for success in the work of the ministry, and the list is neither long nor exacting.

No minister will find them fully developed at the outset. But when a true call to the ministry comes, the true man will follow. It is also well

to remember that some of the greatest work accomplished is done by men of average ability.

3. Types of Ministry

a. WOMEN IN THE MINISTRY. There are two types of work for the women in the ministry.

(*a*) Regular Ministers. Some women are at work as regular ministers of churches, many of them ordained. This movement has moved forward with increasing interest. A recent study of the situation shows that there are women ministers in fifty of the denominations. The actual number in the church of Christ, however, is very small.

(*b*) As Ministers' Wives. The second type of work which women are doing in the ministry, and one in which they have long been successful, is that of minister's wife. She plays a large part in the success of her husband. She shares his plans, his sorrows, his hardships and his compensations. In many cases she supplements the shortcomings of his character, and without her his work would be disastrous.

b. STUDENT MINISTERS. In many university and college centers ministers are employed to take as their special field of work the student body. This is a form of work of great importance. This type of minister makes it his business to know personally all of the students. He holds conferences with them, conducts classes, promotes young people's work and is to the student body a regular minister.

c. CITY MINISTERS. The minister who hopes to succeed in a city church should seize every oppor-

tunity to prepare himself thoroughly for his work. The average church membership in the city is eight hundred. The city ministry offers a wide and attractive field of labor for the Christian manhood of America.

d. COUNTRY MINISTERS. The work of the country minister, in addition to what has already been presented, has some features of its own. The country church has rapidly declined. Recent investigation shows that 60 per cent. of the churches in the country are without resident ministers. Great numbers of the churches are without full-time preaching, and many have none at all.

Heretofore the country church has been the field work for ministerial students, but the new order of things alters all this. To become a successful country minister, he must have love for the country and for country people. It requires as much, if not more, training and equipment for work in the country church as it does for the city church.

4. The Minister's Preparation

a. SELF-DEVELOPMENT. Nothing should be lacking which is needed to bring the minister to his fullest perfection, because of the daily influence of his work. He deals constantly with human life and toils to realize the fatherhood of God and the brotherhood of man. To do the best work, his mind must be speeded up to the limit of its power and capacities. Every faculty and talent must be brought into play. The more richly he is endowed, the more manifold will be his usefulness, and no talent need go to waste.

b. THEOLOGICAL DIFFICULTIES. The minister is pre-eminently a lover and imparter of truth. He is expressly told to prove all things and hold fast to the truth. He is not an intellectual prisoner of a closed canon. The promise of Jesus is: "Ye shall know the truth and the truth shall make you free" (John 8:32). It is sometimes hard for the modern minister to teach the truth. But he needs to learn that new theories and liberal theology can not be crammed down men's throats. Preach the truth, not theology; that is the essence of Christianity. Truth does not need to be kept in a strong box. It thrives on freedom and fresh air.

Some scholars of eminence assure us that the teachings of God are rapidly being relegated to the realm of folklore and primitive superstition. But our restless age shows, as it turns hopefully from one sect or religious fad to another, that it hungers for the truth. For the brave and honest preacher of the truth, thousands of churches fling their doors wide open. The only man for whom there is not room in the church of Christ to-day is the theological trimmer and dodger, who juggles with truth for the sake of personal advantage and in the name of higher education. Jesus says: "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:37). The minister must constantly remember that he "can do nothing against the truth, but for the truth" (2 Cor. 13:8).

c. EDUCATIONAL ADVANTAGES. The young man who contemplates entering the ministry should take every advantage for a thorough education. However, education is not a prerequisite or requirement for the work of the ministry. Men have succeeded in the past and will continue to succeed in the future by native talent, common sense and the ability to make life itself serve them as a university.

The age at which a man decides to enter the ministry affects the question of preparation and training. Each man must decide for himself as to the best investment of his time and money in preparation for service; and all men must realize that all they know about the Christ, whose name they bear, whose gospel they proclaim, whose life they try to exemplify, is contained in the Bible. How little the minister can succeed, even with the most careful preparation and active diligence, in regard to the great ends of the ministry, without careful, diligent study of the Word. That this Book, above all others, will be the subject of his study, needs scarcely to be emphasized in this study.

5. The Minister's Compensation

a. MONEY. The minister's salary is low, but not as ridiculously low as is sometimes assumed. He can never expect to pile up a bank account of large proportions. On the other hand, an efficient minister is usually well cared for. While he is never as rich as the richest man in the community, yet he is never as poor as the poorest. The statistics for 1920 show the average salary to be $1,089. Even this figure is considered

too low at the present time. For the best class of ministers, salaries range from $2,500 to $5,000. Of course the figures vary in different sections of the country and in different communions. But no efficient minister trained for the work need ever fear that he will lack financial appreciation.

b. JOY. The chief compensation of the minister is the joy in leading souls to Christ. He has no greater reward than the joy of seeing men and women coming and continuing in Christ. There is also a reward in eternity, for "they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

c. FAVOR OF GOD. When the minister retires at night, he feels the contentment which comes from the knowledge that his labor has been in favor and co-operation of God; and, at the end of the road, he can say unto Him, "Father, I have finished the work which thou gavest me to do." To the tireless, consecrated minister the end of life's struggles can be nothing but success. Such a wonderful spiritual background to a man's life-work is worth everything, and is the richest and most enduring of the minister's compensation.

DISCUSSION QUESTIONS.

1. What are the names by which the minister is known?
2. What is the Scriptural term? Why?
3. What is the meaning of the word "minister"?

4. How may a man determine whether he possesses an ability and a fitness for the work of the ministry?

5. What are some of the desirable qualifications?

6. What is the most glorious and difficult of all tasks?

7. Why do we specially need a teaching ministry to-day?

8. What is the one outstanding disadvantage of the work of the minister?

9. Give one of the prime qualifications of the minister.

10. What are the two types of work for the woman in the ministry?

11. What proof have we that our age hungers for the truth?

12. What is meant by the expression "a theological trimmer and dodger"?

13. Is education a prerequisite for the work of the ministry?

14. What always affects the question of preparation and training?

15. What book above all others should be the subject of the minister's study?

16. What is the chief compensation of the minister?

XVIII.

THE CHRISTIAN'S ACTIVITIES: FAITHFUL IN OFFICE

STUDY IN OUTLINE.

1. Origin and Meaning of Elder.
   - *a.* Origin.
   - *b.* Scriptural References.
2. Names Given to the Eldership.
   - *a.* Elder.
   - *b.* Bishop.
   - *c.* Overseer.
   - *d.* Pastor.
   - *e.* Teacher.
3. Qualifications of the Elders.
   - *a.* Without Reproach.
   - *b.* Husband of One Wife.
   - *c.* Temperate.
   - *d.* Soberminded.
   - *e.* Orderly.
   - *f.* Given to Hospitality.
   - *g.* Apt to Teach.
   - *h.* No Brawler.
   - *i.* No Striker.
   - *j.* Gentle.
   - *k.* No Lover of Money.
   - *l.* One That Ruleth Well His Own House.
   - *m.* Not a Novice.
   - *n.* Good Testimony from Them that Are Without.
4. Duties of the Elders.
   - *a.* Watch-care over the Church.
   - *b.* Teach All under Their Charge.
     - (*a*) Doctrinal.
     - (*b*) Practical.
   - *c.* The Discipline of the Church.

SCRIPTURE REFERENCES.

Acts 11: 30; 14: 23; 15: 4; 15: 22, 23; 16: 4; 20: 17; 20: 28; 4: 11; Phil. 1: 1; 1 Tim. 3: 1; 5: 17; 5: 19; Tit. 1: 5; Jas. 5: 14; 1 Pet. 5: 1-4; Eph. 4: 11; 1 Tim. 3: 1-7; 1 Pet. 3: 15; Eph. 4: 13; 1 Tim. 5: 17; Heb. 13: 7; Tit. 1: 9; 2 Tim. 2: 25.

GOLDEN TEXT.

"Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood."—Acts 20: 28.

SUGGESTED TASK.

Make a special study of Acts 11: 30.

FOR THOUGHT AND DISCUSSION.

Aim: To show that when the eldership is composed of men possessing the required qualifications, then will the church be wisely managed and properly disciplined.

REFERENCES FOR SUPPLEMENTARY READING.

Davis, "Eldership."
Hayden, "Church Polity."

XVIII.

The Christian's Activities: Faithful in Office

1. Origin and Meaning of Elder

a. Origin. At the very beginning there were no elders. The church created the eldership. At first the disciples worked together for their Lord under the direction of the apostles. But when it grew to such large proportions that they were no longer able to do it, they looked out from among them men full of wisdom and the Holy Spirit, and appointed them to "serve tables," while the apostles gave themselves to prayer and the ministry of the Word. Just when the elders were appointed, we do not know. The first mention of the elder in the New Testament church is found in Acts 11:30.

b. Scriptural References. The following are the passages in the New Testament bearing on the eldership: First read, and then carefully examine them:

(*a*) The disciples send relief to the elders (Acts 11:30).

(*b*) When they had appointed for them elders in every church, etc. (Acts 14:23).

(*c*) They were received in Jerusalem by apostles and elders (Acts 15:4).

(*d*) Seemed good to the apostles and elders to send letters unto the brethren, etc. (Acts 15:22, 23).

(*e*) As they went through the cities, they delivered the decrees of the apostles and elders (Acts 16:4).

(*f*) From Miletus, Paul sent to Ephesus, and called to him the elders of the church (Acts 20:17).

(*g*) To the elders he said: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood" (Acts 20:28).

(*h*) "He is the stone which was set at nought of you builders, which was made the head of the corner" (Acts 4:11).

(*i*) "To the saints in Christ Jesus at Philippi, with the bishop and deacons" (Phil. 1:1).

(*j*) "Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work" (1 Tim. 3:1).

(*k*) "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching" (1 Tim. 5:17).

(*l*) "Against an elder receive not an accusation, except at the mouth of two or three witnesses" (1 Tim. 5:19).

(*m*) "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge" (Tit. 1:5).

(*n*) "Is any among you sick? let him call for the elders of the church; and let them pray over

him, anointing him with oil in the name of the Lord" (Jas. 5:14).

(*o*) "The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed. Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock. And when the chief Shepherd shall be manifested, we shall receive the crown of glory that fadeth not away" (1 Pet. 5:1-4).

2. Names Given to the Eldership

a. ELDER. The elder, as an official title, is of Hebrew origin, and means an old man. It does not follow, however, that every old man should be an elder in an official sense. Something more than age is necessary in our elders. They must have wisdom and prudence. The age of eligibility to the eldership is nowhere given in the New Testament. From Old Testament passages of Scripture, it is manifest that the use of the word "elder" is derived from the patriarchal form of government.

b. BISHOP. The word "bishop" is a corruption of a Greek word which signifies "overseer" or "superintendent."

c. OVERSEER. The word "overseer" occurs five times in the New Testament. The words "elder," "bishop" and "overseer" are applied to the same

office, and describe the same officer. Hence, elders are the overseers of the affairs and interests of the church.

d. PASTOR. The Greek word "pastor" occurs many times in the New Testament, and is used to denote keepers of sheep or shepherds. Jesus speaks of Himself as the good Shepherd. Peter calls Him "the chief shepherd of our souls." The elders of the church are to be shepherds to the flock, the church. Paul says to the Ephesian elders: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood" (Acts 20:28). The elders of the church are to perform the duties of a pastor or shepherd of a flock.

e. TEACHER. "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). Pastors and teachers stand forth in the foregoing list. They are two words for the same officers in the office of elder or bishop. The elder of the church is to be a teacher of the Word.

We are now in a position to appreciate why it is that so many titles are used to designate the same class of officers in the church of Christ. They are called elders on account of their wisdom and experience. They are called bishops or overseers because it is their duty to superintend all that pertains to the spiritual welfare of the church. They are called pastors because they are required to watch over the flock. They are called

teachers because it is their duty to instruct all who are under their care.

3. Qualifications of the Elders

Success in the work of the eldership depends very largely upon the character and abilities of the persons selected to perform the duties of the office. In the discharge of these duties much liberty is given to the elder.

Many questions will arise which can only be settled by a wise application of general principles. Therefore, it is necessary that they should all be men of superior qualifications.

In First Timothy, Paul gives instructions concerning the qualifications of an elder. This summary is contained in 1 Tim. 3:1-7 and reads as follows: "Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work. The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach; no brawler, no striker; but gentle, not contentious, no lover of money; one that ruleth well his own house, having his children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being puffed up he fall into condemnation of the devil. Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil."

a. WITHOUT REPROACH. First of all an elder should be an upright, manly man, of pure and

blameless life, so that he will be esteemed by men outside of the church. He should be a living commendation of Christianity everywhere and to everybody.

b. HUSBAND OF ONE WIFE. The emphasis is on *one* and not on husband. It is unreasonable to suppose that Paul would condemn in others what he considered right in his own case—being unmarried. The fact that a man is single does not disqualify him for the office of an elder.

c. TEMPERATE. The elder must not be a drunkard or a sleeper, but one who is awake and on the watch.

d. SOBER-MINDED. He must be sober-minded or level-headed. A man possessing a great amount of common sense with a cool brain.

e. ORDERLY. A gentleman of good manners, courteous and polite in his behavior. An elder must be of good behavior.

f. GIVEN TO HOSPITALITY. An elder should be given to hospitality. A lover of strangers. He should possess the same spirit as the good Samaritan, always ready to pour into the bleeding wounds of suffering humanity the oil of the gospel of Christ.

g. APT TO TEACH. He must be apt to teach. He is officially a teacher, and should be well qualified to teach the word of God. "Holding to the faithful word, which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers" (Tit. 1:9).

h. NO BRAWLER. He must keep himself pure,

and an example to the church. In order to govern others, he must first be able to govern himself.

i. NO STRIKER. An elder must not be quarrelsome, but a peaceable man. The duties of the elder require that in the truest sense he be no striker.

j. GENTLE. He should be distinguished for his gentleness. "In meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth" (2 Tim. 2:25).

k. NO LOVER OF MONEY. He must not be greedy of filthy lucre. He should not gain money by dishonorable means. Strict care should be exercised along this line in the selection of an elder.

l. ONE THAT RULETH WELL HIS OWN HOUSE. If what has been said concerning "the husband of one wife" is correct, it does not follow, then, that, in order to become an elder, a man must of necessity have a family. But if an elder has a family, it should be well governed. If he has children, they should be brought up in the nurture and admonition of the Lord. "If a man knoweth not how to rule his own house, how shall he take care of the church of God?"

m. NOT A NOVICE. The elder must not be a new convert. A large part of his duties consists in governing and superintending church affairs. He must be a man of experience in church work, "not a novice, lest being puffed up he fall into the condemnation of the devil."

n. GOOD TESTIMONY FROM THEM THAT ARE WITHOUT. He must have a good report from them

that are without, "lest he fall into reproach and the snare of the devil."

Great care should be exercised in choosing the right persons for the eldership in the kingdom. Those who do not possess these essential qualifications will discover that their work will result in blunders, failure and disaster. Would that all elders were properly and fully qualified to perform the duties of this office. When the eldership is composed of men possessing the required qualifications, then will the church be wisely governed, successfully managed and properly disciplined.

4. Duties of the Elders

a. WATCH-CARE OVER THE CHURCH. It is obviously the first duty of elders to "be shepherds to the church of God, which he hath purchased with his own blood." If necessary, they must, like Him, lay down their lives for the sheep. They must see that all the public services of their congregations are attended to. They must go from house to house, pray with the sick and comfort those that mourn. They must strengthen the weak and instruct the ignorant. They must see that all are enjoying the various means which God has appointed for our growth in the Christian life. In fact, they must see to it that every member of the church is actively and earnestly engaged in doing his part to help promote the welfare and influence of the great church of Christ.

b. TEACH ALL UNDER THEIR CHARGE. Every elder must be "apt to teach." He must feed the flock. The food is twofold:

(*a*) Doctrinal. It is the business of the elders to indoctrinate the entire membership of the church. Too long has this matter been neglected. Training-classes should be taught by the elders in every church.

This course of study ought to include a brief, but comprehensive, view of the Bible—the division of the Old and New Testaments. The development of the scheme of redemption should be made simple and plain. The place and purpose of the Lord's Supper and baptism should be clearly defined. Then there should be a brief history of the church as seen in Acts and Epistles. And, finally, a brief account of the Restoration movement. Such a course of study could be easily grasped by every one, and the average elder ought to be able to teach it. Converts thus trained would be steady and strong in the Lord (1 Pet. 3:15).

(*b*) Practical. After the training of the membership will follow, naturally, the practical field. We are to strive to attain "unto a full-grown man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13). After they have been taught how to read the Bible, the importance of church attendance, the meaning of the Lord's Supper, prayer, praise, missions, Bible school and young people's work, they are ready to live and labor for Christ.

Thousands of young lives will be saved when they are put to work for the Master immediately after entering His service.

c. THE DISCIPLINE OF THE CHURCH. "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching" (1 Tim. 5:17). "Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith" (Heb. 13:7). An elder, then, must be a ruler. Not a cruel tyrant, but a father with a wise head and a loving heart. In order to do this, he must possess, and measure up to, the Scriptural qualifications.

Discipline is the most difficult work of the eldership. It is not our purpose in this study to discuss the manner in which the elders put this discipline into effect. Our task is completed in showing that the elders are divinely appointed as rulers over the church of Christ.

DISCUSSION QUESTIONS.

1. Were there any elders at the beginning of the church?
2. When were the first elders appointed?
3. What names are applied to the eldership?
4. What is the meaning of the word "pastor"?
5. Where do we find a summary of the qualifications of an elder?
6. Give the qualifications.
7. Does the fact that a man is single disqualify him for the office of an elder?
8. Why is it necessary for an elder to have common sense?
9. Why "apt to teach"?

10. Why a man of experience?

11. When will the church be wisely governed and properly disciplined?

12. What is the general character of the work of an elder?

13. Should training-classes be taught by elders in every church? Why?

14. What practical work in training should be accomplished by the elders?

XIX.

THE CHRISTIAN'S ACTIVITIES: FAITHFUL IN OFFICE (Continued)

STUDY IN OUTLINE.

1. Appointment of First Deacons.
   - *a.* Meaning of the Word.
   - *b.* Occasion of First Appointment.
2. Qualifications of Deacons.
   - *a.* A Man of Honest Report.
   - *b.* Full of Holy Spirit and Wisdom.
3. Duties of the Diaconate.
   - *a.* To Conduct the Business of the Church.
   - *b.* Not Limited to Business Interests.
4. Other Officers.
   - *a.* Duties.
     - (*a*) Trustees.
     - (*b*) Clerk.
     - (*c*) Treasurer.
   - *b.* Qualifications.
5. Number of Elders and Deacons.
   - *a.* Plurality of Elders.
   - *b.* Number of Deacons.
6. Election and Ordination.
   - *a.* General Statement.
   - *b.* Election.
     - (*a*) In Jerusalem Church.
     - (*b*) The Churches at Derbe and Lystra.
     - (*c*) The Corinthian Church.
   - *c.* Period of Time.
   - *d.* Ordination.
7. At the Lord's Table.
   - *a.* Its Administration.
   - *b.* Simple Form of Observance.

SCRIPTURE REFERENCES.

Acts 6: 1-7; 1 Tim. 3: 8-13; Gal. 5: 22, 23; Acts 11: 29, 30; 14: 23; 20: 17; 6: 1-3; 16: 1, 2; 1 Cor. 16: 3; Acts 6: 5, 6; 13: 1-3; 14: 23; 1 Tim. 4: 14; 1 Cor. 11: 23-26.

GOLDEN TEXT.

"But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law."—Gal. 5: 22, 23.

SUGGESTED TASK.

Give a brief summary of the duties of elders and deacons.

FOR THOUGHT AND DISCUSSION.

Aim: To show that the early church demanded men of "honest report, full of the Holy Spirit and wisdom."

REFERENCES FOR SUPPLEMENTARY READING.

1. Lord, "On the Lord's Day."
2. Brandt, "The Lord's Supper."
3. Pierce, "How to Set the Church in Order."

XIX.

The Christian's Activities: Faithful in Office (Continued)

1. Appointment of First Deacons

a. Meaning of the Word. "Deacon" comes from a Greek word meaning "waiter, attendant, servant or minister." A deacon, therefore, is one who waits upon or serves. It is used in the New Testament as an official title.

b. Occasion of First Appointment. "Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will continue stedfastly in prayer, and in the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus a prose-

lyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands upon them" (Acts 6:1-7).

2. Qualifications of Deacons

The qualifications of the deacons are about the same as those required in elders, so far as they relate to personal fitness. "Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them serve as deacons, if they be blameless. Women in like manner must be grave, not slanderers, temperate, faithful in all things. Let deacons be husbands of one wife, ruling their children and their own houses well. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus" (1 Tim. 3:8-13). Aptness to teach is not among the qualifications, hence the deacons were not specially teachers. In order to be eligible to this office, the deacons must possess these qualifications.

a. A MAN OF HONEST REPORT. He must be a man of honest report in the community. He should command the respect of those without and the acquiescence of those within. Like elders, they must be first proved, then approved, as being found blameless. Then, and not till then, "let them use the office of a deacon."

b. FULL OF THE HOLY SPIRIT AND WISDOM. The early church demanded men of "honest report,"

"full of the Holy Spirit and wisdom." They must be full of the Holy Spirit, so that its fruits may characterize their entire manner. "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law" (Gal. 5: 22, 23).

Deacons in the church to-day must be full of wisdom, so that they may be distinguished for their prudence and other virtues which are necessary for the discharge of their duties.

3. Duties of the Diaconate

a. TO CONDUCT THE BUSINESS OF THE CHURCH. The deacons in the early church were appointed to attend to all the secular wants and interests of the church. The efficiency of the church depends largely upon a systematic and faithful discharge of the duties that belong to this office.

Their primary duty is to look after all the temporal affairs. It is their duty to serve the people with the emblems of the Lord's Supper. They should have charge of the church building and look after the repairs. They should have charge of the finances of the church, and see that all obligations of the church are promptly met. To do all this work properly, it requires regular meetings of the board of deacons, a careful record of business transactions, an accurate inventory of resources and prospective income and a complete statement of necessary expenditures. The best business talent available in the church should be enlisted in this service and charged with its responsibility.

b. NOT LIMITED TO BUSINESS INTERESTS. The deacons, however, should not be limited to what we call "secular" work. Some of the early deacons became evangelists. Two of these were Stephen and Philip. While their office conferred no authority whatever, either to teach or preach, yet to a certain extent it is the duty and privilege of every deacon. Certainly there is no better time to look after the wants of the soul than when we are feeding and clothing the body. Every deacon should know his opportunity, and ever be ready to teach men the way of life more perfectly.

4. Other Officers

a. DUTIES. In order that the business of the church may be conducted in an orderly way, other officers are required.

(*a*) Trustees. All church property is deeded to the trustees. It is their business to protect the church property. They should be consulted whenever the property is to be used for other than regular church services. The number of trustees will vary according to the amount of work to be done.

(*b*) Clerk. The duties of the clerk are to keep a record of all the business transactions, to keep an accurate list of the church membership, and to issue letters to those desiring them.

(*c*) Treasurer. The church treasurer should be a careful business man of "good report." His duty is to receive the money, and to pay out same as instructed by the church board.

b. QUALIFICATIONS. These officers may be, or may not be, elders or deacons of the church. How-

ever, the work should be magnified far beyond anything that is usually assigned to it in the churches. It calls for high order of talent, and any local church is fortunate indeed that has suitable persons to discharge the duties promptly and systematically. It is well for us to remember that in the church of Christ there are no minor positions. When a follower of Christ renders a necessary service, he has done his duty.

5. Number of Elders and Deacons

a. PLURALITY OF ELDERS. The number of elders in each church depends on circumstances. If the membership is small, there should only be a few; if it is large, there should be many, but there should always be a plurality. The following Scriptures will make that clear:

(*a*) "And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa: which also they did, sending it to the elders by the hand of Barnabas and Saul" (Acts 11:29, 30).

(*b*) "And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed" (Acts 14:23).

(*c*) "And from Miletus he sent to Ephesus, and called to him the elders of the church" (Acts 20:17).

These passages show how far many churches have strayed from the original.

The New Testament church has a plurality of elders. This is the ideal New Testament church,

but in a small church, where there is only one man qualified for the position, it would seem wise to have but one elder. The matter of qualification is more important than the matter of numbers. To appoint elders without following Scriptural qualifications is nothing more than perverted zeal for Scriptural order.

b. NUMBER OF DEACONS. The number of deacons in a local church will be governed by the number of church-members and the eligible members. There is no reason why any church should have a given number of deacons. The number seven, as given in the sixth chapter of Acts, is not an essential element.

6. Election and Ordination

a. GENERAL STATEMENT. This subject brings us face to face with one of the great problems of the church. We all know that in a great many churches to-day the elders and deacons come far short of the standard set for them in the Scriptures.

In our own experience we have known of a deacon who stole from the treasury of one of the Bible-school organizations; of another deacon who was a "stool-pigeon" and a perjurer for the cunning schemes of a dishonest clothing merchant; of an elder who was a defaulter and an impostor and had disrupted every church where he had served; of another elder who was ignorant, illiterate and narrow-minded, elected because there was a vacancy in the eldership. Under such a rule as this, no one has any rights, and the church loses her

power. Of course, this type of elder never reads a church paper, and is woefully ignorant of what we are doing in the church. One of his reasons which Garfield gave to Isaac Errett for leaving the ministry was that he could no longer stand to be bossed around by ignorant, inefficient elders. It is not our intention to reflect on men who, while not learned men, are yet informed and consecrated, godly men. It is the illiterate, prejudiced, domineering type of elder to whom we refer.

We have set forth the nature of the problem, so that we may see the urgent need of a more efficient eldership. This leads to our suggestion on the election and ordination of elders.

b. ELECTION. There is no record of the election of officers in the New Testament. There is light, however, in the following examples:

(*a*) In Jerusalem Church. "Now in these days, when the number of the disciples was multiplying, there arose a murmur of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business" (Acts 6:1-3). The choosing of the officers in this instance was the work of the church.

(*b*) The Churches at Derbe and Lystra. "And he came also to Derbe and to Lystra: and behold,

a certain disciple was there, named Timothy, the son of a Jewess that believed; but his father was a Greek. The same was well reported of by the brethren that were at Lystra and Iconium" (Acts 16:1, 2). This example shows that the recommendation of the people should be considered when the officers of the church are selected.

(*c*) The Corinthian Church. "And when I arrive, whomsoever ye shall approve, them will I send with letters to carry your bounty unto Jerusalem" (1 Cor. 16:3). Here we see the church selecting agents for her special work.

This evidence is sufficient to show that the all-important thing is common sense. Let the officers, after prayer and conference with other men and women, recommend such persons as are fitted for the eldership.

c. PERIOD OF TIME. For what period of time should an elder be elected? The Bible is silent on this point, and we must use common sense. We have no patience with the extreme statement, "Once an elder always an elder." When an elder ceases to be effective for good, there should be a change. By all means remove the "ruling elder" or the church will be destroyed. A good plan is to elect elders with an understanding that a change can be made at any time according to the desire of either party. Always remember to keep the right man in the right place.

d. ORDINATION. The officers having been duly elected, they should then be ordained by an im-

pressive ceremony. As to the ordination of officers, we look to the New Testament for examples:

(*a*) "And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands upon them" (Acts 6:5, 6).

(*b*) "Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away" (Acts 13:1-3).

(*c*) "And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed" (Acts 14:23).

(*d*) "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (1 Tim. 4:14).

These four examples show that the officers of the church should be ordained or set apart for their work with prayer, fasting and the laying on of hands. We regard, therefore, the ordination of officers as important and believe that it was practiced by the apostolic churches.

7. At the Lord's Table

a. ITS ADMINISTRATION. There is no part of the public worship of greater importance than the observance of the Lord's Supper. And its observance never grows old. Year after year, and decade after decade, it commands marked attention, stimulates devotion and ministers to the deepest longings of human hearts. The successful observance of the Lord's Supper depends largely upon the conduct and spirit of the elders of the church.

In some of our churches the communion service is hurried through. Frequently one prayer is made to do double duty; sometimes one verse of a hymn is used, often none at all.

In some churches, after the communion, the children run up and eagerly devour the remains of the loaf. This may not be wrong, but it certainly does not add to the sacredness of the emblems, and does not impress the child with the importance of the institution.

The remedy for these things is not far away. First, let the church entrust the emblems only to those who are careful by nature and practice. And lastly, let the elders see to it that the Lord's Supper is properly observed.

b. SIMPLE FORM OF OBSERVANCE. During the singing of a communion hymn two of the elders should lead the way down the aisle and take their places at each end of the table, followed by the required number of deacons, who take their places in the front. If desired, the congregation may stand during the singing of the hymn

Without formal announcement, the minister may quote the following Scripture: "For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks he brake it and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come" (1 Cor. 11:23-26).

The elder at his right returns thanks for the bread. Then let the elders give the plates containing the bread to the deacons, who will serve the elders, minister and congregation. After serving them in an orderly manner, they may return to their former positions in front, where they will be served by the elders. Then, without ceremony, let the elder at the left return thanks for the cup. The cup should be distributed to the people and to the deacons in the same manner as the bread.

In serving both the bread and the fruit of the vine, all the serving deacons should wait in the rear until all are ready to return, each time, which they will do in an orderly manner.

The communion service will be greatly enhanced by words of consecration or admonition by the minister.

If the organist will play softly some devotional music during the serving of the congregation, it will add greatly to the occasion.

Everything should be done in good taste and good order. The service may be closed with a hymn.

DISCUSSION QUESTIONS.

1. What is the meaning of the word "deacon"?
2. What are the qualifications of a deacon?
3. Why is not "aptness to teach" among the qualifications?
4. Why "full of Holy Spirit and wisdom"?
5. Upon what does the efficiency of the church depend?
6. Should the deacon limit his work to "secular" work? Why?
7. What should be the character of the men who have charge of church temporalities?
8. Should the elders and deacons hold separate meetings?
9. When should they meet together?
10. What is required to make the management of the temporalities a spiritual service?
11. What influence will good business management of church affairs have on the spiritual life of the church?
12. What are the duties of the church clerk?
13. Tell what the officers can do to lighten the burden of the minister.
14. What are the duties of the church treasurer?
15. Why should there always be a plurality of elders?
16. How govern the number of deacons in a local church?

17. Is there an urgent need for a more efficient eldership?

18. Why ordain the elders and deacons of the church?

19. For what period of time?

20. When should there be a change in eldership?

21. What is the most important part of the morning service?

22. Give a simple form of observance.

XX.

THE CHRISTIAN'S PART IN THE RESTORATION MOVEMENT

STUDY IN OUTLINE.

1. Origin and Features of the Restoration Movement.
   a. Origin.
   b. Features.
2. The Principles Which Governed This Movement.
   a. "That the church of Christ on earth is essentially, intentionally and constitutionally one."
   b. "That although the church must necessarily exist in distinct societies locally, separate one from another, yet there ought to be no schisms, no divisions among them."
   c. "That nothing ought to be inculcated as articles of faith . . . but what is expressly taught in the word of God."
   d. "The New Testament is a perfect constitution for the worship, discipline and government of the New Testament church."
   e. "That nothing ought to be received into the faith or worship of the church . . . that is not as old as the New Testament."
   f. "That inferences and deductions from the Scripture . . . are not binding upon the consciences of Christians."
   g. "That doctrinal exhibitions of divine truths . . . ought not to be made terms of Christian communion."
   h. "That persons have a due measure of Scriptural knowledge respecting their lost condition, and of the way of salvation through Jesus Christ, accompanied with a profession of faith in Him . . . is all that is necessary to qualify them for admission into the church."
   i. "That all that are enabled to make such a profession . . . should love each other as brethren, bought with

the same price, and joint-heirs of the same inheritance.''

j. ''That division among Christians is a horrid evil, fraught with many evils.''

k. ''That a partial neglect of the revealed will of God and the introduction of human opinions and human inventions are and have been . . . causes of all the corruptions and divisions.''

l. ''That all that is necessary to the highest state of perfection and purity in the church . . . is the observance of all the ordinances after the example of the primitive church, exhibited in the New Testament.''

m. ''That if any circumstantials indispensably necessary to the observance of divine ordinances be not found upon the page of revelation, such as are absolutely necessary . . . should be adopted, under the title of human expedients, without any pretense to a sacred origin.''

3. Beginnings of the Restoration Movement.

a. Thomas Campbell.

b. Alexander Campbell.

c. Barton W. Stone.

d. Walter Scott.

SCRIPTURE REFERENCES.

Mark 16: 15, 16.

GOLDEN TEXT.

''And that the disciples were called Christians first in Antioch.''—Acts 11: 26.

SUGGESTED TASK.

Make a special study of Thomas Campbell's ''Declaration and Address.''

FOR THOUGHT AND DISCUSSION.

Aim: To show that the one purpose of ''our Restoration fathers'' was none other than to restore the apostolic church as it is found in the New Testament.

REFERENCES FOR SUPPLEMENTARY READING.

1. Headington, "Life of Benjamin Franklin."
2. Mathes, "Life of the Western Preacher."
3. Mitchell, "Pioneer Preachers."
4. Hodge, "The Plea and the Pioneers in Virginia."
5. Hayden, "History of the Disciples in the Western Reserve."
6. Wilcox, "A History of the Disciples of Christ in Ohio."
7. Campbell, "The Christian System."

XX.

The Christian's Part in the Restoration Movement

1. Origin and Features of the Restoration Movement

a. Origin. If we would understand the Restoration movement, we must go back into the past and first of all note its origin. Early in the nineteenth century began the religious restoration which had for its object the restoration of primitive Christianity. In this movement, our early fathers earnestly sought to reproduce, in all things, the faith and practice of the early followers of Christ, as now revealed in the New Testament. It was not a reformation that was sought by these early God-fearing men and women, but a restoration; not the organization of a new denomination, or the reformation of an old one, but a return to Jerusalem, a renewal of the landmark of the early church, a restoration of apostolic Christianity in doctrine, ordinances and fruits. Their one purpose was to restore the apostolic church.

2. The Principles Which Governed This Movement

The "Declaration and Address," written by Thomas Campbell, and published to the world by the Christian Association of Washington, which is one of the most remarkable predictions of its kind, was designed to

set forth to the public the general truth and principles which were to direct this Restoration movement. The nature and purpose of the first association is set forth in this resolution: "That we form ourselves into a religious association under the denomination of 'The Christian Association of Washington,' for the sole purpose of promoting simple evangelical Christianity, free from all mixture of human opinions and inventions of men." It also contained this resolution: "That this society, formed for the sole purpose of promoting simple evangelical Christianity, shall, to the uttermost of its power, countenance and support such ministers, and such only, as exhibit a manifest conformity to the original standard, in conversation and doctrine, in zeal and diligence; only such as reduce to practice that simple, original form of Christianity expressly exhibited upon the sacred page, without attempting to inculcate anything of human authority, of private opinion, or inventions of men, as having any place in the constitution, faith or worship of the Christian Church, or anything as matter of Christian faith or duty, for which there can not be expressly produced a 'thus saith the Lord,' either in express terms or by approved precedent."

The "Declaration and Address" also set forth thirteen distinct propositions prefaced with the following statement:

"Let none imagine that the subjoined propositions are at all intended as an overture toward a new creed or standard for the church, or as anywise designed to be made a term of communion;

nothing can be further from our intention. They are merely designed to open up the way, that we may come fairly and firmly to original ground upon clear and certain premises, and take up things just as the apostles left them, that thus, disentangled from accruing embarrassments of intervening ages, we may stand with evidence upon the same ground on which the church stood at the beginning."

The thirteen propositions which guided "our fathers" in the Restoration movement may be summarized as follows:

1. "That the church of Christ on earth is essentially, intentionally and constitutionally one."

2. "That although the church must necessarily exist in distinct societies locally separate one from another, yet there ought to be no schisms, no divisions among them."

3. "That nothing ought to be inculcated as articles of faith . . . but what is expressly taught in the word of God."

4. "That the New Testament is a perfect constitution for the worship, discipline and government of the New Testament church."

5. "That nothing ought to be received into the faith or worship of the church . . . that is not as old as the New Testament."

6. "That inferences and deductions from the Scripture . . . are not binding upon the consciences of Christians."

7. "That doctrinal exhibitions of divine truths . . . ought not to be made terms of Christian communion."

8. "That persons have a due measure of Scriptural knowledge respecting their lost condition, and of the way of salvation through Jesus Christ, accompanied with a profession of faith in Him . . . is all that is necessary to qualify them for admission into the church."

9. "That all that are enabled to make such a profession . . . should love each other as brethren, bought with the same price, and joint-heirs of the same inheritance."

10. "That division among Christians is a horrid evil, fraught with many evils."

11. "That a partial neglect of the revealed will of God and the introduction of human opinions and human inventions are, and have been, . . . causes of all the corruptions and divisions."

12. "That all that is necessary to the highest state of perfection and purity in the church, . . . is the observance of all the ordinances, after the example of the primitive church, exhibited in the New Testament."

13. "That if any circumstances indispensably necessary to the observance of divine ordinances be not found upon the page of revelation, such as are absolutely necessary . . . should be adopted, under the title of human expedients, without any pretense to a sacred origin."

This remarkable "Declaration and Address" covers fifty-four closely printed pages, and should merit particular attention, as it became the *magna charta* of the great Restoration movement which followed. If possible, the entire document should

be read and studied carefully, for herein is contained much concerning the Restoration plea that can not be learned elsewhere.

3. Beginnings of the Restoration Movement

Thomas Campbell, Alexander Campbell, Barton W. Stone, Walter Scott, and others, began the Restoration movement early in the nineteenth century. A brief history of the beginnings of this great movement is of considerable importance, which now demands our attention.

a. THOMAS CAMPBELL. Thomas Campbell was born in County Down, Ireland, Feb. 1, 1763, and died in Bethany, W. Va., Jan. 1, 1854. His ancestors were from western Scotland. In his twentieth year he was married to Miss Jane Corneigle, a descendant of the French Huguenots. He later became a minister in the Seceder Presbyterian Church. On account of ill health he emigrated to America in 1807, and located in Washington County, Pa. Early in his American ministry he was sent up the Allegheny Valley to hold communion services among the scattered brethren of that region. He found other Presbyterians who had not for years had the privilege of the communion table, and he cordially invited them to join in the celebration of the feast. This was a clear violation of "the usages" of the Seceders, and Mr. Campbell was called to account for it at the next meeting of the presbytery, and was censured for his conduct. He appealed to the Synod of North America, but his appeal was in vain. With but a single course to pursue in order to preserve

his self-respect and loyalty to his convictions, he declared his independence of all human tribunals, and this he did, saying: "Henceforth I decline all ministerial connection with, or subjection to, the Associate Synod of North America."

On Aug. 17, 1809, an important meeting was held, when it was determined to organize, not a church, but "The Christian Association of Washington." It was evident to all that organization was essential to effectiveness. "This act and this date," says C. L. Loos, "may be regarded as the actual beginning of our reformation in an organized form." A committee of twenty-one was appointed to recommend the best means of promoting the purpose of the organization. Mr. Campbell wrote the report of the committee, and, when completed, the committee was called together, and on Sept. 7, 1809, it was unanimously adopted and ordered published to the world.

b. ALEXANDER CAMPBELL. While the proof-sheets of the "Declaration and Address" were being read, Alexander Campbell, son of Thomas Campbell, arrived in October, 1809, from the University of Glasgow, Scotland. He carefully read what his father had written, and at once assented to it, becoming a zealous advocate and preacher of the faith. With great diligence he began to restudy the Scriptures; and in a short time he was immersed on the simple confession of his faith in the Christ, by Elder Mathias Luce, a Baptist minister, on Wednesday, June 12, 1812, in Buffalo Creek. In this step it may be truly said that

Alexander Campbell, the son, became the recognized leader in the Restoration movement.

In 1811 the congregation meeting at Brush Run Church, where the Campbells held their membership, became immersionists, constituting a local church of baptized believers.

In 1813 this local church united with the Redstone Association of Baptists, upon the express stipulation that they were to be guided, in all things, solely by the word of God.

In 1823 the congregation of which Alexander Campbell was a member joined the Mahoning Association of Baptists, who were far more liberal toward those who were seeking to return in all things to original Christianity.

As the plea to restore the apostolic church began to grow and take a vital hold on the people the Mahoning Association of Baptists mutually dissolved in 1830 as a Baptist organization, and entered, as local churches, into the Restoration movement. In disbanding as a Baptist ecclesiastical organization they ceased to be Baptists or Baptist churches by becoming simply Christians only, and churches of Christ only.

c. BARTON W. STONE. Almost equally significant with the effort of the Campbells was the work of Barton W. Stone. He was born near Port Tobacco in the State of Maryland, Dec. 24, 1772, and died in Missouri in 1840. His body rests at Cane Ridge, Ky., where his work in the Restoration movement had its beginning. In 1796 he became a candidate for the ministry in the Presbyterian

Church, and was fully ordained two years later. He became minister of the churches at Cane Ridge and Concord, Ky., where he continued to preach until the great revival in 1801. In the spring of that year he attended a great revival in southern Kentucky; when he returned he preached on this text: "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:15, 16). This was the beginning of another revival, probably the most extraordinary one ever held in America. Thousands of people were converted, and, in some respects, it looked like another Pentecost.

At the close of the Cane Ridge revival a special committee drew up a declaration of independence and a withdrawal from the jurisdiction of the Presbyterian Synod. This protest was presented to the synod by the moderator, and it greatly surprised and enraged that body. Immediately the brethren formed themselves into an organization known as the Springfield Presbytery. They sent a vigorous letter to their churches, telling them what had transpired and why they had withdrawn from the synod. They also filed their objections to the "Confession of Faith," and to all human creeds, and their determination to take the Bible, and the Bible alone, as their only rule of faith and practice.

They soon published "The Last Will and Testament of the Springfield Presbytery," one of the

most unique productions in religious literature. This all occurred five years before Thomas Campbell issued the "Declaration and Address," and eight years before Alexander Campbell was immersed. Barton W. Stone continued to preach and teach, with the result that a large number of churches were won to the new propaganda which was to become a part of the Restoration movement.

In 1824 Barton W. Stone met Alexander Campbell, the two men exchanged their views, and seven years later they got together at Lexington, Ky., and agreed to unite.

With the leaders feeling thus toward each other, the work of union between their followers was well on the way when it was begun. After a number of friendly conferences it was decided to have a meeting of representative men from both sides at Lexington, Ky., on New Year's Day, 1832.

At an early hour the house was crowded. Stone, John T. Johnson, Samuel Rogers, G. W. Elley, Jacob Creath and "Raccoon" John Smith were there, with many others worthy of special mention, but we have not space for their names. After a private conference it was agreed that Smith should make the first address.

At the appointed hour Smith arose and delivered one of the great speeches of his life. The following quotation will give the reader an idea of the character of the address. He said:

"For several years past I have stood pledged to meet the religious world, or any part of it, on

the ancient gospel and order of things as presented in the Book. This is the foundation on which Christians once stood, and on it they can, and ought to, stand again. From this I can not depart to meet any man in the wide world. While for the sake of peace and Christian union I have long since waived the public maintenance of any speculation I may hold, yet not one gospel fact, commandment or promise will I surrender for the world.

"Let us, then, brethren, be no longer Campbellites, or Stoneites, or New Lights, or Old Lights, or any other kind of lights, but let us all come to the Bible, and the Bible alone, as the only Book in the world that can give us all the light we need."

As a result of the union the country was stirred as it had not been since the days of primitive Christianity.

d. WALTER SCOTT. Walter Scott was born in Moffat, Dumfriesshire, Scotland, Oct. 31, 1796. He was educated at the University of Edinburgh, and came to America when he was twenty-two years of age.

In 1819 he opened a classical and English high school in Pittsburgh, Pa. He was eminently successful, but his profession did not interfere with his assiduous prosecution of the systematic study of the Bible. During one of Mr. Campbell's visits to Pittsburgh he and Mr. Scott became personally acquainted. These men discovered in each other so many admirable and brilliant qualities of char-

acter that a lasting friendship was formed between them. From that day they were mutual co-operants in the common cause of reproclaiming to the world the gospel as it began in Jerusalem on the day of Pentecost.

Early in 1827 Walter Scott was chosen general evangelist for the Mahoning Association. After his appointment he lost no time in preparation for his new duty. He worked out a practical method for applying the plea of the Restoration movement, and in his first sermon laid down the great principles of the early church in a clear and convincing fashion, and from this time on the movement swept everything before it.

Under his classification the great elements of the gospel bearing on the conversion of sinners assumed the following definite, rational and Scriptural order: (1) Faith; (2) Repentance; (3) Confession; (4) Baptism. This arrangement of these themes was plain, manifestly in harmony with soundest reason, and sustained by the Holy Scriptures. The key of knowledge was now in his possession. The points which before were dark or mysterious were now luminous. "It cleared away the mist, and let in the day just where all had struggled for ages, and many had stranded." A new era for the gospel had dawned.

He had thousands of conversions, and entire congregations came over in a body to the Restoration movement. It was now fully launched.

In 1844 Walter Scott became the minister of his old home church in Pittsburgh, Pa., where his

good work continued until 1855. The last years of his life were spent in Mayslick, Ky., where he died in 1861, in his sixty-fifth year.

DISCUSSION QUESTIONS.

1. When did the Restoration movement begin?
2. What was its object?
3. Was it a reformation?
4. What was the one purpose?
5. What was the purpose of the "Declaration and Address"?
6. Who was the author of this document?
7. What was the nature and purpose of the first association?
8. Was it a church organization?
9. How many propositions in the "Declaration and Address"?
10. State the first proposition.
11. Why does this document merit particular attention?
12. Name ten leaders in the Restoration movement.
13. Give short sketch of life of Thomas Campbell.
14. What was the attitude of Alexander Campbell toward his father's position?
15. Who was the recognized leader in the Restoration movement? Why?
16. What became of the Mahoning Association of Baptists?
17. Who was the leader of one of the greatest revivals ever held?

18. What contribution did Barton W. Stone make to religious literature?

19. When did Alexander Campbell meet Barton W. Stone?

20. What was the result?

21. Give the gist of quotation from John Smith.

22. What was the result of the union of forces?

23. Who worked out the first practical method for applying the plea of the Restoration movement?

24. What was the arrangement of these themes?

25. When was the Restoration movement fully launched?

XXI.

THE CHRISTIAN'S PART IN THE RESTORATION MOVEMENT (Continued)

STUDY IN OUTLINE.

1. Later Leaders of the Restoration Movement.
   a. Isaac Errett.
   b. John William McGarvey.
2. What Is the Restoration Movement?
   a. It Is Not a Denomination.
   b. It Is a Restoration.
   c. It Is a Restoration of the Divine Creed.
   d. It Is the Restoration of the Faith and Practice of the Inspired Followers of Christ.
   e. It Is the Restoration of the Original Unity of the Church.
   f. It Is a Restoration of New Testament Names.
      (*a*) The Church.
      (*b*) The Church of God.
      (*c*) The Churches of God.
      (*d*) The Church of the Lord.
      (*e*) The Churches of Christ.
      (*f*) The Body, the Church.
      (*g*) The Body of Christ.
      (*h*) The Household of God.
      (*i*) Disciples.
      (*j*) Christians.
      (*k*) Brethren.
      (*l*) Believers.
      (*m*) Saints.

SCRIPTURE REFERENCES.

1 Cor. 12: 25; Matt. 16: 15, 16; Rom. 10: 9, 10; John 20: 31; 17: 21; Eph. 4: 4-6; 3: 10; 1 Cor. 1: 2; 1 Thess. 2: 14; Acts 20: 28; Rom. 16: 16; Col. 1: 18; 1 Cor. 12: 27; Eph. 2: 19; Acts 6: 1; 11: 26; 9: 30; 5: 14; 9: 13; Rom. 16: 13; 8: 33; Heb. 4: 9; 1 John 3: 1, 2; 1 Pet. 4: 16; 1 Cor. 1: 11, 12.

GOLDEN TEXT.

"That there should be no schism in the body; but that the members should have the same care one for another."—1 Cor. 12: 25.

SUGGESTED TASK.

Make a list of as many Restoration preachers as you can find.

FOR THOUGHT AND DISCUSSION.

Aim: To show that the Restoration movement does not mean another denomination.

REFERENCES FOR SUPPLEMENTARY READING.

1. Lamar, "Memoirs of Isaac Errett."
2. Jennings, "Origin and Early History of the Disciples of Christ."

XXI.

The Christian's Part in the Restoration Movement—Continued.

1. Later Leaders of the Restoration Movement

a. Isaac Errett. As a preacher and writer, Isaac Errett stands foremost in the Restoration movement. He was born Jan. 2, 1820. Five years later the father died, leaving the training of the son to the mother. At the age of twelve he became a Christian. He led his brother Russell to Christ, and the two were baptized together by Robert McLaren, an elder of the church in Pittsburgh, Pa., where the family was living. At an early age he became a printer, and, before he was seventeen, was offered the position of editor of the paper on which he was working. But he declined the honor, and at the age of twenty, after diligent study, became a preacher of the gospel. He soon attained distinction and was called to places of honor by our churches.

He preached for the churches at Pittsburgh, Pa.; North Bloomfield, Warren and New Lisbon, O., and at Muir, Ionia and Detroit, Mich. He was corresponding secretary, first for Ohio, and afterwards for the American Christian Missionary Society. In 1873 he urged the beginning of work in the foreign field; but the brethren were slow to

act, and, while they were waiting, he turned to the women and helped them to launch their great work in 1874. The men, stimulated by this example, organized the Foreign Christian Missionary Society one year later, with Mr. Errett as president, which position he held until his death.

Isaac Errett found the special work for which he was born when he became editor of the *Christian Standard* in 1865. Grafton says he "possessed an innate genius for editorship, a sixth sense by which he discerned the people's needs. Alexander Campbell had necessarily given his life and energies to truth as truth, and Isaac Errett was needed to give his to this truth in its relation to human needs. The one had rediscovered a mine of rarest wealth, and the other was to develop this mine for the good of man."

J. S. Lamar says that "while Mr. Errett's able and accomplished coadjutors contributed largely to the variety, interest and value of the paper, the editorial columns constituted the brightest page, and gave tone and character to every issue. They discussed living questions. They were strong and thoughtful, and marked at the same time by a simplicity, a grace and a beauty that made them, all in all, the very Jachin and Boaz of this literary temple."

We are largely indebted to Isaac Errett, the recognized leader of the Restoration movement, who for twenty-five years of its most critical history, with pen and tongue, kept the old ship of Zion from foundering upon the reefs of unscriptural

practices and human dogmas. He died at the age of sixty-eight in the year 1888.

b. JOHN WILLIAM MCGARVEY was born in Hopkinsville, Ky., March 1, 1829. He was of Irish ancestry on his father's side, and Scotch on his mother's side. In the spring of 1847 he entered Bethany College, where he graduated three years later. After graduation he taught private school for two years in Fayette, Mo. He was called to the ministry of the Fayette Church, and set apart to the work, in 1853. A year later he was called to serve Dover, Mo., one of the oldest churches in the State. After nine years' faithful ministry at this place he was called to the Main Street Church, Lexington, Ky., where he served for five years. In 1865 he was elected professor of sacred history in the College of the Bible, Lexington, Ky. After thirty years' service he was made president of the college, which position he held until his death occurred on Oct. 6, 1911, in his eighty-third year.

Bro. J. W. McGarvey was pre-eminently a Bible teacher. His knowledge of the Bible was marvelous. The writer, as one of the students who sat at his feet, never heard him read a lesson in the classroom, either from the Old Testament or the New; he recited the Scriptures.

2. What Is the Restoration Movement?

a. IT IS NOT A DENOMINATION. The New Testament "Church of Christ" was not a denomination or sect. Paul says: "That there should be no schism in the body; but that the members should have the same care one for an-

other" (1 Cor. 12:25). In the very nature of the case, our fathers who made the plea to restore the apostolic church can not be a denomination, therefore the Restoration movement does not mean another denomination.

b. IT IS A RESTORATION. It goes back beyond all denominations, all creeds, all decrees of popes, synods and associations, to the Christ and the inspired apostles, and restores all things wherein there has been a departure. The work of all the early reformers was only a reformation, but the great work of the promoters of the Restoration movement is a restoration.

c. IT IS A RESTORATION OF THE DIVINE CREED. It takes the Bible as our daily rule of religious faith and practice. The Bible is acknowledged by all Christians to be of divine origin, and it is impossible for a man to produce a standard equal to the divine standard. There is but one creed that needs no revision. It is faith in Jesus as the Son of God. Peter confessed his faith and the faith of the whole church when he answered Christ's question, "But who say ye that I am?" "Thou art the Christ, the Son of the living God" (Matt. 16:15, 16). Read the New Testament through and through and you will fail to find where Jesus or His apostles ever required any individual to believe anything else in order to admission to the fellowship of the church and the salvation of the soul. Jesus "came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become

children of God, even to them that believe on his name."

"If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved. For with the mouth confession is made unto salvation" (Rom. 10:9, 10). "These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye may have life through his name" (John 20:31). Such passages might be multiplied indefinitely. Sonship, life, salvation, all these depend upon faith in Jesus the Christ. Obviously, then, this confession of Peter is the divine creed, and the only creed used in the early church. The restoration of this divine creed will destroy all sects, denominations and sectarianism among professed Christians.

d. IT IS THE RESTORATION OF THE FAITH AND PRACTICE OF THE INSPIRED FOLLOWERS OF CHRIST. This means that it is a complete return, in all things of faith and practice, to original apostolic faith and teachings—the restoration of the "faith once for all delivered unto the saints." It is the going back to Christ and reproducing in all things the New Testament church.

e. IT IS THE RESTORATION OF THE ORIGINAL UNITY OF THE CHURCH. Christ earnestly prayed: "That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me" (John 17:21). This oneness "in Christ" can be attained only by oneness in the

faith in Christ and in the doctrine of Christ. In the seven units recorded in Eph. 4:4-6, we have the "unity of the Spirit," the original unity of the New Testament church.

f. IT IS A RESTORATION OF NEW TESTAMENT NAMES. We learn from a careful study of the New Testament that Christians were called in their collective capacity:

(*a*) The Church. "To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God" (Eph. 3:10).

(*b*) The Church of God. "Unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place" (1 Cor. 1:2).

(*c*) The Churches of God. "For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus" (1 Thess. 2:14).

(*d*) The Church of the Lord. "To feed the church of the Lord, which he purchased with his own blood" (Acts 20:28).

(*e*) The Churches of Christ. "All the churches of Christ salute you" (Rom. 16:16).

(*f*) The Body, the Church. "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence" (Col. 1:18).

(*g*) The Body of Christ. "Now ye are the body of Christ, and severally members thereof" (1 Cor. 12:27).

(*h*) The Household of God. "So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God" (Eph. 2:19).

In the New Testament the members of the church of Christ were called:

(1) Disciples. "Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration" (Acts 6:1). The word means a learner. They were called disciples, therefore, because they preferred to follow Christ as a teacher. The word occurs more than thirty times in the Acts of the Apostles alone.

(2) Christians. "And when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch" (Acts 11:26). They were called Christians because they were followers of Christ. The word appears but three times in the New Testament.

(3) Brethren. "And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus" (Acts 9:30). They were called brethren on account of their relation to each other.

(4) Believers. "And believers were the more added to the Lord, multitudes both of men and women" (Acts 5:14). They were called believers because of their belief in Christ.

(5) Saints. "But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem" (Acts 9: 13). They were called saints because of their consecration to God. It is used more than sixty times in the New Testament.

Occasionally other names were used, such as "chosen" (Rom. 16:13), "elect" (8:33), "people of God" (Heb. 4:9), "children of God" (1 John 3: 1, 2). The five given above are the outstanding ones.

Of all the names given, the name "Christian" is the most beautiful, and the most expressive of the position that a follower of Christ occupies. One of the inspired writers says: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name" (1 Pet. 4:16). We are admonished not to bear human names, but the name of the one into whom we are baptized (1 Cor. 1:11, 12).

DISCUSSION QUESTIONS.

1. Sketch the life of Isaac Errett.
2. What were the strong elements of his character?
3. Why was missionary organization delayed?
4. What part did Isaac Errett play in the early history of missions?
5. What would you consider as his position on independent missions?
6. When was the Foreign Christian Missionary Society organized?
7. For what purpose?

8. What special contribution did Mr. Errett make to the success of the Restoration movement?

9. Give Grafton's opinion of Mr. Errett as an editor.

10. What was Isaac Errett's special mission?

11. In what way are we indebted to him?

12. Give in brief the life of J. W. McGarvey.

13. What would you consider the characteristic elements of his character?

14. What is the Restoration movement?

15. Why is it not a denomination?

16. Is it a complete return in all things to the original church?

17. Where do we find an account of the original unity of the New Testament church?

18. Give the New Testament names for the church.

19. What were the members of the church of Christ called?

20. What is the significance of the term "Christian"?

XXII.

THE CHRISTIAN'S PART IN THE RESTORATION MOVEMENT (Continued)

STUDY IN OUTLINE.

1. The Restoration Movement and Christian Union.
   - *a.* The Place of Union in the Movement.
   - *b.* The Original Unity.
   - *c.* The Lord's Prayer for Unity.
   - *d.* The Scriptural Basis for Unity.
     - (*a*) "One Body."
     - (*b*) "One Spirit."
     - (*c*) "One Hope."
     - (*d*) "One Lord."
     - (*e*) "One Faith."
     - (*f*) "One Baptism."
     - (*g*) "One God the Father."
   - *e.* Need at the Present Time.
2. Practical Application.
   - *a.* Bible Study.
   - *b.* The Deity of Jesus.
   - *c.* Faith and Opinion.
   - *d.* Rule of Faith and Practice.
   - *e.* Plea for Union.
   - *f.* Spirit of Evangelism.
3. Duties and Privileges.
   - *a.* Tell It.
   - *b.* Teach It.
   - *c.* Live It.

SCRIPTURE REFERENCES.

Acts 2: 42-48; John 17: 20, 21; Eph. 4: 4-6; 1 Cor. 12: 12, 13; Acts 2: 36; 1 Cor. 8: 6; Gal. 3: 27; Rom. 6: 3, 4; Matt. 16: 16.

GOLDEN TEXT.

"That they may all be one, even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me."—John 17: 21.

SUGGESTED TASK.

Write a brief statement of the name we should wear as Christians.

FOR THOUGHT AND DISCUSSION.

Aim: To show that every Christian ought to work and pray for the unity of Christ's people.

REFERENCES FOR SUPPLEMENTARY READING.

1. Kershner, "Restoration Handbook."
2. Davis, "How the Disciples Began and Grew."
3. "Campbell-Rice Debate."
4. Errett, "Our Position."
5. Coombs, "Christian Union."

XXII.

The Christian's Part in the Restoration Movement—Continued.

1. The Restoration Movement and Christianity

a. The Place of Union in the Movement. From the brief preceding study it will be seen that one of the chief features of the Restoration movement is Christian union.

The Campbells dealt with the necessity for, and the basis of, Christian union. Thomas Campbell's "Declaration and Address," regarded as the Magna Charta of the Restoration, begins by stating that the church is essentially, intentionally and constitutionally one. Concerning unity and peace he says:

> Tired and sick of bitter jarrings and jangling of a party spirit, we desire to adopt such measures as would give rest to our brethren throughout all the churches, as would restore unity, peace and purity to the whole church of God.
>
> Rejecting human opinions and the inventions of men as of authority, or as having any place in the church of God, we might forever cease from further contentions about such things; returning to and holding fast by the original standard; taking the divine Word alone for our rule, the Holy Spirit for our teacher and guide, and Christ alone, as exhibited in the Word, for our salvation; that, by so doing, we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord.

With you all we desire to unite in the bands of Christian unity—Christ alone being the head, His word the rule, and explicit belief of and conformity to it in all things the terms. More than this you will not require of us, and less we can not require of you.

In all literature nothing can be found clearer in thought, gentler or more considerate in expression, and more free from the touch and taint of sectarianism, than this.

Barton W. Stone, in his document known as "The Apology of Springfield Presbytery," carries the same spirit of union. The early path-seekers were apostles of unity, but the only unity they knew anything about was a unity built upon a Scriptural basis.

b. THE ORIGINAL UNITY. Originally the church was one. "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. And fear came upon every soul: and many wonders and signs were done through the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were saved" (Acts 2:42-48). This was a unity practical, organic and vital; known to all men. The New Testament contains many admoni-

tions against the sin of division among the followers of Christ.

c. THE LORD'S PRAYER FOR UNITY. Our Lord earnestly prayed for the unity of His people, in the great intercessory prayer recorded in the seventeenth chapter of John. "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me" (John 17:20, 21). All through the petition we find the intimate union between the Father and the Son. The Father is the Son and the Son is the Father; all that is the Father's is the Son's, and the Son's is the Father's. They have no separate will or interests. Is not such a union demanded among the followers of Christ? We should pray for what the Lord prayed, that we may be one as He and the Father are one. Every Christian ought to work and pray for the unity of His people.

d. THE SCRIPTURAL BASIS FOR UNITY. No truth is more prominent in the Bible than the unity of the apostolic church. The most comprehensive ideal of Christian union contained in the New Testament is to be found in Paul's description of the unity of the church. In the opening verses of the fourth chapter of the Epistle to the Ephesians, Paul gave this admonition: "I therefore, the prisoner of the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering forbearing one

another in love; giving diligence to keep the unity of the Spirit in the bond of peace." Then the apostle declares what the "unity of the Spirit" is, in these words: "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all" (Eph. 4:4-6). Here, then, the "unity of the Spirit" is composed of seven units, as follows: (1) "One body," (2) "one Spirit," (3) "one hope," (4) "one Lord," (5) "one faith," (6) "one baptism," (7) "one God and Father of all." Each one of these seven units demands attention.

(*a*) "One Body." The oneness of the body of Christ, the church of Christ, is presented in these words: "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit" (1 Cor. 12:12, 13). This being true, then, the first essential to Christian unity is that the church should be one body.

(*b*) "One Spirit." The Spirit must animate the one body. "For in one Spirit were we all baptized into one body" (1 Cor. 12:13). As there is but one Spirit to dwell in the one body, we should endeavor to maintain union in the body under the influence of the one Spirit.

(*c*) "One Hope." The one body animated by the one Spirit necessarily possesses the one hope.

This one hope is for the whole family both in heaven and on earth. As we all have this one hope, we should recognize but one body, or church, in Him. With this one hope within us, we should endeavor to keep the unity of the Spirit, that the world might believe in Christ unto their salvation.

(*d*) "One Lord." The one Lord Jesus Christ is the head of the church, and the only head. Peter says: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:36). Paul says: "Yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him" (1 Cor. 8:6). The Lordship of Jesus is a matter of supreme importance. Allegiance to Him in all things necessarily produces unity and fellowship among all His followers.

(*e*) "One Faith." The one faith is faith in the one Lord. The one faith is not used here to indicate faith in some theory of the atonement, of anything, but rather to represent the faith of the whole heart in the divine person, the one Lord Jesus Christ. Only through the one faith can we bring joy and salvation to the unsaved.

(*f*) "One Baptism." To be baptized as He has directed. There can be but one baptism.

"For as many of you as were baptized into Christ did put on Christ" (Gal. 3:27). "Therefore we were buried with him through baptism into death; that like as Christ was raised up from the

dead through the glory of the Father, so we also might walk in newness of life" (Rom. 6:4).

One baptism, for "in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; and were all made to drink of one Spirit" (1 Cor. 12:13). Evidently Paul had in mind one uniform action when he spoke of the one baptism. In the early church there was no question by any one as to the action of baptism, for all knew just what it was. This is made all the more certain in view of all the New Testament teachings concerning baptism. Therefore, there is to us one, and but one, baptism: one Lord, and one baptism, and one church of the living God.

(*g*) "One God and Father." By the authority of the one Lord, led by one Spirit, animated by one hope, we are brought finally to the fellowship of "the one God and Father of all." "Our Father," not "my Father," nor "your Father," but "our Father who art in heaven." Out of the great Fatherhood of God comes the brotherhood of man. To recognize the Fatherhood of God and brotherhood of man is the supreme duty of every Christian. When the Christian world accepts the foregoing seven gospel unities, then, and not till then, will the great question of Christian unity be settled in theory and in practice.

e. NEED AT THE PRESENT TIME. Our Restoration fathers came to the realization that it was necessary to go back to the New Testament and to Jesus in order to find the only way to union. And

surely the necessity for the proclamation of the Restoration plea was never greater than it is to-day. Every Christian should be an advocate of the movement for the restoration of the ideals and practices of the church of Jesus Christ.

2. Practical Application

With the preceding New Testament principles of our early fathers as a guide, a practical application of the Restoration movement can now be made. In view of the many departures from "the faith" resulting in the present divided condition of the religious world, the results attained by our pioneer gospel preachers ought to be sufficient to enlist every Christian in an earnest advocacy of the Restoration movement. The following are some of the things to be accomplished by every Christian in his endeavor to restore the New Testament church:

a. BIBLE STUDY. The Restoration fathers were faithful to their main slogan, which was, "Where the Bible speaks, we speak; where the Bible is silent, we are silent." They considered what the Bible said of infinitely more importance than what men said about the Bible. They were students of the Word, and when they saw the light, they welcomed it and walked in it. The fundamental principles of the Bible, if faithfully followed and taught by every Christian to-day, will restore the primitive church.

b. THE DEITY OF JESUS. These early leaders in their study of the Bible soon saw that Christ was the center. They believed, concerning Him, the

statement of Peter: "Thou art the Christ, the Son of the living God" (Matt. 16:16). This view of Christ should be held by all the redeemed saints of God throughout the centuries. He came as a Saviour. "The Son of man is come to seek and to save that which is lost." If the Christian fails to realize this concerning Him, he has not known Him at all. The only way by which the mission of the church to the world can be accomplished is by our helping to a complete restoration of the deity of Jesus in the hearts of men.

c. FAITH AND OPINION. Alexander Campbell understood thoroughly the question of faith and opinion, and as a leader taught that "unity in faith and diversity in opinion was the only possible road to union."

Years later, in his debate with N. L. Rice, Mr. Campbell said:

> We long since learned the lesson to draw a well-defined boundary between faith and opinion, and, while we earnestly contend for the faith, to allow perfect freedom of opinion, and the expression of the opinion, as the true philosophy of church union and the sovereign antidote against heresy. Hence, in our communion at this moment, we have as strong Calvinists and as strong Arminians, I presume, as any in this house—certainly many that have been such. Yet we go hand in hand in one faith, one hope, and in all Christian union and co-operation in the great cause of personal sanctification and human redemption.

To-day it is every Christian's duty to see the difference between faith and opinion. We have the largest possible liberty in opinion, but in faith we are one. We have but one simple, divine

confession of personal faith in Jesus Christ, the Son of God.

d. RULE OF FAITH AND PRACTICE. Probably the wisest thing done by these pioneers was to take the Bible, and the Bible only, as the all-sufficient rule of faith and practice. All Christians to-day must be governed by the one and same divine rule of faith and practice. It is our work to teach the all-comprehensive proposition, "Jesus is the Christ, the Son of God," until it is accepted by all, as all-sufficient and alone Scriptural, and all human creeds are rejected.

e. PLEA FOR UNION. The Restoration movement began as a protest against division. The splendid victories of the past have been fought and won under this banner. The oneness of Christians is absolutely essential to the conversion of the world to Christ. This can be done only when professed Christians everywhere return in all things to the original oneness. Then will begin the triumphant church of Christ on earth, and the kingdoms of this world will become the kingdom of God and His Christ.

f. SPIRIT OF EVANGELISM. Since the days of Christ, no people have ever so stressed evangelism as did "our fathers." We must keep alive this spirit of evangelism. For the great mission of the Christ to the world was to save it. "For God sent not the Son into the world to judge the world; but that the world should be saved through him" (John 3:17). The only way by which this world task can successfully be accomplished is the com-

plete restoration of apostolic evangelism in the hearts and lives of all Christians.

3. Duties and Privileges

a. TELL IT. The fact that our work is a movement within the church for the restoration of primitive Christianity should make clear our responsibility to tell the story wherever we go. We should tell it in the home, on the street, in the shop and in our places of business. Scientists and Russellites flood the world with free literature from their best writers. We say we believe there is no plea in all the world like ours, yet we do not advertise it so that all who may desire may know the plea without money and without price. Effort on our part here will bring large results.

b. TEACH IT. It is said that, in our early history, not less than 75 per cent. understood our "plea" and could make others understand it. The preachers preached it, the Bible-school teachers taught it, and the papers published it. Nearly every Christian carried his Bible, and the lawyer, the doctor, the farmer, were able and anxious to teach others. To-day not more than 20 per cent. of the church membership understand our plea. Our task can never be accomplished without an effective plan for the education of the entire membership along this line.

Special classes ought to be organized in every church for this purpose. It will aid in stimulating independent thought and lead to a practical application of the great principles of the Restoration movement on the part of individuals

and churches, and this is essential to the accomplishment of our mission.

c. LIVE IT. A people with the greatest plea in the world ought to be the greatest people in the world. Men who come in touch with us should know that we love the plea and have been with Jesus. Our plea for the restoration of primitive Christianity and our Christian living should harmonize. Our plea and our practice must be one.

The honor of our Christ, the safety of our position and the salvation of the world are all at stake, and we must stand firm.

DISCUSSION QUESTIONS.

1. What was one of the chief features of the Restoration movement?
2. What is the most significant statement of Thomas Campbell concerning Christian union?
3. What reason did Christ give in praying for unity?
4. Where do we find the Scriptural basis for unity?
5. Name the seven units.
6. What is the first essential to Christian unity?
7. Can we have the one body without the one Spirit?
8. Why keep the unity of the Spirit?
9. Who is the head of the church?
10. What does allegiance to Christ in all things produce?
11. What is meant by "the one faith"?
12. What is the one baptism?

13. Name the two vital points in the Christian religion.

14. When will the great question of Christian unity be settled?

15. Why should every Christian be an advocate of the Restoration movement?

16. Is it possible to-day to make a practical application of the Restoration movement?

17. Give the main slogan of the Restoration fathers.

18. In what way can the mission of the church to the world be accomplished?

19. What is the difference between faith and opinion?

20. What was probably the wisest thing done by the Restoration leaders?

21. Why advertise the Restoration movement?

22. In what ways teach it?

23. How is it possible to live the Restoration movement?

24. Why must we stand firm on Restoration principles to-day?